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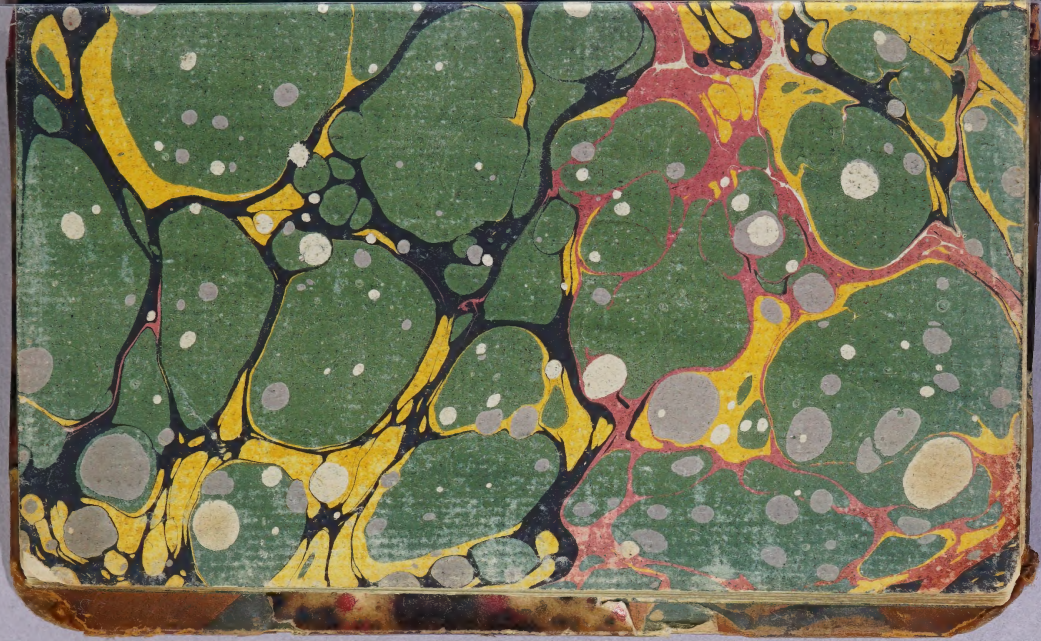
John Carter Brown.



Friendly Advice
TO THE
Gentlemen-Planters
OF THE
East and West INDIES.

In Three Parts.

I. A brief Treatise of the most principal Frui and Herbs that grow in the *East* & *West Indie*. giving an Account of their respective Vertu both for *Food* and *Physick*, and what Planet ar Sign they are under. Together with son Directions for the Preservation of Health ar Life in those hot Climates.

II. The Complaints of the Negro-Slaves agair the hard Usages and barbarous Cruelties i flicted upon them.

III. A Discourse in way of Dialogue, betwe an *Ethiopean* or *Negro-Slave*, and a *Christi* that was his Master in *America*.

By Philotheos Physiologus.

Printed by Andrew Sowle, *in the Year* 1684.

JOHN CARTER BROWN

A Brief

TREATISE

Of the Principal

Fruits and Herbs

That grow in

Barbadoes, Jamaica,

And other Plantations in the *West-Indies.*

The First Part.

THis ſhort diſcourſe of the Qualities of the *Fruits* which that gallant Iſland of *Barbadoes* deſerves, I thought would not be improper, as well for that I do not know that any has hitherto diſtinctly ſpoken thereof, as alſo becauſe they being for

the most part the same with those produced, not only in the Western Plantations, but also in *Guinea*, the *East-Indies*, and most hot Countries, one and the same pains will serve to describe the Properties of them all; or at least to give such a general Philosophical Account, that whatever you meet with in those Reigons neighbouring to the Sun's more near and direct Beams, you may be well able by this Specimen, and from the Form, Taste, Colour, Smell and Signature of each Vegetable, to understand its Nature, Use and Operation.

In the first place, we must in general observe, that all Fruits in hot Climates are better, as being as by Nature prepared to an higher degree of Maturity, than in Cold; for the Sun making his nearer visits with auspicious Beams, and an innocent and complemental Warmth both better disposes the Earth's teeming Womb, and by a most excellent Chymistry, refines the ripening Fruits from their gross dull phlegmatick

matick Juices; Winter, Snows, Frosts and other Excesses, are there only remembred and talkt of, not known; and that Sol's too ardent kisses may not be offensive, Nature provides always delicate cooling Briezes and refreshing Gales of Wind, which not only relieve the Inhabitants from the ill effects of an excessive Heat, but much conduce to the melioration of the Fruits. Which being thus brought to its full and absolute perfection, before gathered, may much safer be eaten in those warm Countries, than in Cold, where they have not Sun enough to digest their Rawness into a Temperature so fit for Food. And as it is not fit for Man or Beast to labour so much and so hard in hot Regions, as in cold; therefore the wise Creator has by his Hand-maid Nature given them food prepared to their hands, that they mig t have no such need of Toiling, there being there no Winter to consume what Summer brings forth, but a continued Spring or perpetual Harvest

of moſt excellent and never-failing Vegetations ſome of the chief of which we ſhall proceed to ſpeak of in particular.

Of Pine Apples.

THis incomparable *Fruit* deſervedly claims precedency for its delicacy and excellency; for when full Ripe, its Taſte is ſo exquiſitly delightful and pleaſant, that it ſeems to exceed all others that the Earth produces; whence 'tis reported, that when ſome of them, by great care, and the favour of a ſpeedy Voyage, were brought into *England*, (for very rarely can they be preſerv'd ſo long) and preſented to King *James*, he was ſo raviſht with its charming deliciouſneſs, that he ſaid, *It was not fit to be taſted by a Subject, but only proper to Regale the Guſto of Princes, inured to the higheſt Delicacies.* The four grand Qualities, whence all perfect Taſtes do proceed, *viz.* the *Aſtringent* or *Saltiſh*, the *Bitter*, the *Sweet* and

and the *Sour* are here in so equally mixt and compounded by Gods Hand-maid (Nature) that tis hard to distinguish which of them does predominate; but the truth is, the most delightful Moderator and King of all Tastes, *viz.* the *Sweet* doth a little exceed all the other three, so that there is nothing appears but an inviting Beauty, delightful Redolency, and ravishing Taste, that feasts, in the highest degree, all those Senses at once.

For it must be noted, That all the various and numberless Tastes of things, both in the *Animal*, *Vegetable*, and *Mineral Kingdoms* do all proceed and arise from the four grand Qualities aforesaid, (at large described in my *Way to Health*, and *The Good House-wife made a Doctor*, *&c.*) so that there are but four perfect Tastes, they being the Radix of all others, as the seven Notes are the Basis or Foundation of all Musical Harmony; and according to the Equality of those four, or the weakness or predominancy of each, such a

Taſte does carry the upper dominion in all things, and accordingly is the ſame more or leſs grateful to the Pallate and Stomach, and homogeneal to the Body.

But though our Pines are one of the beſt ſorts of Fruits in the world, they ſtand the Inhabitants of thoſe parts, and the Eaters of them, but in very little ſtead, being by our Engliſh chiefly eaten after or betwixt Meals, to pleaſure wanton Appetite and depraved Senſes; for which cauſe their genuine nature and operation is hardly known to thoſe that devour the moſt of them; however, their excellent Taſte, pleaſant Smell, and curious Shapes do declare their noble Vertues, being either eaten alone, or with Bread on a well prepared Stomach; for they moderate, cool, comfort and refreſh the Spirits, cleanſe the Paſſages, remove Obſtructions that fur the Pipes, and alſo purge away and help to digeſt all ſlimy and ſharp Jùices that offend Nature, being light of Concoction, and if eaten full Ripe,

Ripe, on an empty ſtomach, it powerfully purgeth by Urine.

It makes a good breakfaſt or ſupper with the help of Bread, it being clean and eaſie, that the natural Heat can eaſily overcome and digeſt it at pleaſure, and Bread does dry up the humidity of the Fruit, and renders the Nouriſhment more firm. But note likewiſe, that this rare Fruit is only good *Raw* (as we uſually, but improperly call it) that without any other Preparation, than what Nature, and the Sun's digeſtive Heat gives it; and entire and alone (except only a little Bread eat with it) it is ſo compleat, that it will not admit of any alteration or compoſition, ſince they cannot add to its Vertues, or raiſe Nature to an higher degree, as in many other things may be done; but here, what-ever humane Art is uſed, or things intermixt, it is ſtill for the worſe, becauſe *Nature* (the Art of God) has already cook't it to the ſublimeſt Perfection, it being the beſt and moſt fragrant

Fruit the *West-Indies* do bring forth, most wholsom and healthy to be eaten now and then, *viz.* two or three times a week to make a Meal or part of a Meal with it; for the God of Eternal Wisdom hath appointed all things to be used with Sobriety, Temperance and Order, for which end he hath given all these brave comforts unto the Sons of men: This is a Fruit highly dignified with Cœlestial Energy, being under the *Sun* and *Venus*, in the Sign *Leo*.

Of Plantains.

THis is a brave noble Fruit, pleasant and grateful to the Senses, if not gathered till full ripen'd on the Trees, they afford a Nourishment of a middle nature, but not so quick nor brisk on the Pallate and Stomach, nor so easie of Concoction as *Pines*, because in these the *Lunar* Property does predominate, and the four Qualities or Tastes are not so equaliz'd; yet it must be

be acknowledged a good and wholsom Fruit, especially for such as live easily, and work but little; for hard Labourers ought to have food that affords a Nourishment more firm and substantial; and therefore such should eat Bread, or some other dry Food with them.

It is a general custom to gather them before they are ripe, and let them ripen off the Trees, which is both contrary to Reason and Nature; for thereby the purer brisk spirituous parts are as it were totally destroyed; so that the true lively Vertues and Sweetness become of a dull heavy nauseous and unpleasant Taste, and harder of Concoction, affording a much worse Nourishment. Nor is this Fruit good being any way prepar'd as by Art, tho' it be customary for many to make Tarts with them, and compound them with several Ingredients, which is not commendable; for Nature has already advanced them to the highest degree, provided you let them alone long enough,

enough, *viz.* till they are full Ripe and all alteration then is for the worse, and not for the better. *But the Women must be doing something, though it be Mischief, as Mother* Eve *has given them an Example.*

But if when 'tis full Ripe it be eaten temperately, either alone, or rather with some Bread, it is wholesom and profitable to Nature; but be advised not to eat them in wantonness on full Stomachs, or between Meals, as the custom of the English is, but not without great prejudice to Nature; for they are naturally a little dull and heavy, and therefore they require a brisk Appetite and well prepared Stomach, and store of heat to concoct them. This Fruit is under the dominion of the *Moon*, and the Sign *Pisces*; as to heat they are moderate, *viz.* rather cooling than hot; when full ripe they gently open Obstructions of the breast, being eaten with Bread in a Morning; but unripe they are binding, and if baked with Sugar, Spices,

and

nd the like, lose their natural opera-
on; and thereby become hot, and
pt to obstruct the Passages, and tire
he Appetite and Stomach, generate
vil Juices, dull Spirits and thick
lood, and therefore so prepared are
o commendable Food.

Of Bonnanoes.

IT is a Fruit much of the nature with *Plantains*, but somewhat sweeter, r more Venereal, and easier of Con-
oction, very pleasant and delightful o the Pallate, Stomach, and Senses, Nature having likewise prepared this o the height, so that whatever alter-
tion *Mrs. Housewife* makes, proves mproper and hurtful; the best way of eating them is like the rest before, either alone or with Bread; and so hey cleanse, open and remove Obstru-
tions, gently loosen the *Belly*, being of a middle Quality, neither hot nor cold in Excess; a Meal of them now and then will be not only grateful, but

also

also healthful; but if they are eaten green, or ripned off the Trees, then their nature and operations will be altogether contrary, and have many ill effects; for before Fruits arrive to their full Maturity, the *Astringent*, *Bitter* and *Sowr Qualities* do too violently predominate, and all such things must therefore prove hurtful to the Body; whereas when full ripe, the swoet balsamiak and pure spirituous Qualities do tincture the *Saturnine* and *Martial Properties*, and as it were captivate their poysonous fierce hot Natures, that they can scarce be felt or tasted, the powers and vertues of *Sol* and *Venus* being become more strong. Besides, ripening of Fruits off from the Trees is unnatural, and oppoſeth her method in the higheſt degree, as is before declared.

Of Cocoe-Nuts.

THe Kernels of this Fruit are of a full strong sweet and delightful Taste

aſte to the Pallate and Stomach, but
pt to ſtop and fur the Paſſages, if eaten
one, or in Quantities. &ut on the
ontrary, if Order and Temperance
e obſerved, it makes a brave ſublime
ood, very profitable for all Ages and
onſtitutions, affording a clean pure
ourifhment, eaſie of Digeſtion,
eeds good Blood, and pure fine brisk
pirits. Beſides, this Fruit contains
thin or milky Subſtance, of a Cordial
ature, if eaten with ſome dry Food,
s Bread, and the like. But neither
is nor the Kernal is not to be eaten
one on full Stomachs, or between
eals, as Engliſh People are apt to
o in all places where they come, ac-
ounting nothing food but *Fleſh* and
iſh; whereas *Herbs*, *Seeds*, *Fruits* and
rains do far tranſcend them, as to
ave firm ſubſtantial Nouriſhmeut, as
have elſe-where in ſeveral Treatiſes
emonſtrated, *viz.* in my *Way to*
ealth, *long Life and Happineſs*,----*The*
ood Houſewife made a Doctor, *&c.*
Theſe *Cocoe-Fruits* are under the *Sun*

and

and *Venus*, and the Coleſtial ſign *Libra* but its outward ſhell or covering i *Martial* and *Saturnine*.

Of Guobars.

THis Fruit is under the dominion of the *Moon* and *Mars*, and the ſign *Scorpio*; it hath its harſh Taſte from Mars, its Sweetneſs from the Moon. If eaten unripe or green, then it binds the belly, but when full ripe it is a good wholſom pleaſant Fruit may be eaten raw at Meals with breac and other food, as Milk, or the like They are of a moderate cooling open ing Quality; but there are two ſorts one that are white within, and the other Red, which laſt are the beſt o the two.

Of Sour-Sopps.

THis is a good Fruit, agreeable to the Stomach if full ripe, and it lie not too long after it be gathered before

before it be eaten; it is endued with a grateful pleasant Taste, very easie of Concoction, if eaten moderately, especially with Bread, or some other dry food; if a Meal be so made now and then, it will prove very profitable to the breast, by cleansing and removing Obstructions that lie in those Passages; it also moderately cools and allays Drought, and gently loosens the belly, and if a Glass of White-Wine, allay'd with Water, be drank after it, or other proper Liquor, it will bravely cleanse the passages of the Uriters, and cause plentiful evacuation of Urine; but if they lie too long after gathering, before you use them, much of the good Qualities and natural Vertues will be abated, and it will be apt to have a contrary operation; it is cold in Quality, and therefore proves most profitable to the *Chollerick* and *Sanguine Complexions*, but not so good for *Phlegmatick Bodies*. *Mercury* and the *Moon* have dominion over it, and it is to be attributed to the sign *Taurus*.

Pickle-

Of Prickl-Pears.

THis is a pleasant delightful Fruit, very grateful to Nature, and may with safety be eaten both in health and sickness, being easie of concoction, it quickly passeth away, digesting and moving the Obstructions that offend the Passages, if eaten on an empty Stomach, either alone or with Bread, or some other food, it is moderately cooling, and good against the *Stone* and *Gravel*, if eaten alone in a Morning when fasting, and a glass of White-Wine, allay'd with Water (*viz.* one third part Wine and two Water) drank after it. *Mercury* governs it, and the Sign *Aries*. But neither this nor any other fruit ought to be eaten in wantonness, nor for state or vain pleasure, as between Meals and after Dinner, our Creator never intending them for such uses, but for the support and health of mankind, and those that abuse them otherwise, commit a very great

great Evil, of which they ought t
Repent, and forſake all ſuch ſuper
fluities.

Of Papaes.

THis is an innocent, yet nobl
Fruit, of little Taſte taken as i
grows, and that which it hath not very
delightful; but it hath a wonderful
and as it were, Paradiſical and mor
raviſhing Vertue that internally lie
hid, which being awakned and raiſe
up by the skill of the good Houſewif
and proper Ingredients, it makes va
rious ſorts of moſt delightful foo
but more eſpecially *Pyes* or *Tarts*, the
being no other fruit in the Weſt-Indie
(nor perhaps elſe-where in the world
comparable for that purpoſe; for
hath no manifeſt Taſte or Quality
that does too manifeſtly predominate
(as moſt other fruits have, that are
uſed for ſuch foods) and thereby it is
capable of being raiſed to what degree
of taſte or pleaſantneſs the Cook or

good Housewife pleases, by mixing and adding proper Ingredients, which cannot be done with any fruits or things wherein any of the four Qualities do too violently over-rule; for such things as are unequal in their Properties or Qualifyings, or where unripe things are joyned with ripe, can very rarely be altered for the better. This fruit being so unparralleld a thing for the use aforesaid, the *good Dames* of the Western Plantations have no reason to desire or long after other improper Fruits or Mixtures; for this being aptly prepared and made into Tarts, may yield the nicest Pallates most ample satisfaction: It is under the dominion of the *Moon* and *Venus*, in the sign *Taurus*, but the *Moon* predominating in its governance, hides the pleasant Qualities of *Venus*; but when other Ingredients are mixt with it, then the sleeping or captivated Vertues of *Venus* appear in their splendor or ravishing Tastes: They are of a cooling opening Nature and Operation of them-

themselves, but when mixed, are varied according to the nature of the Ingredients. I know no other fruit in the West-Indies that can be altered to so good advantage as this. And as the *Pine-Apple* is the King of all Fruits to be eaten Raw; so on the other side this is the best and propereſt to be used in variation or further prepared.

Of Water Melons.

THis is a most delicious *Fruit*, very pleasant and delightful both to sickly and healthy People; if eaten moderately 'tis very profitable for hot Cholleric Complexions, and such as are subject to be feaverish, or fumes flying into their Heads; 'tis of a cooling cleansing Property, easie of Concoction, and dis-burthens the Passages of all gross offensive Matter, if eaten fasting in a Morning with a little Bread; also, it powerfully cleanseth the Reins and Melancholly, purges by Urine, and therefore the frequent use

of them moderates the aſtringen harſh Quality in ſuch Conſtitutions a are liable to the *Stone* and *Gravel*, fo which it is one of the beſt Remedie in the World. But if you mix *Sugai Wine*, or the like Ingredients, the you cannot perceive nor feel its ge nuine vertue or operation; for thereb its nature and effects are changed, juſ as a Painter does alter one Colour int ano her, by adding other Colours which ought ſeriouſly to be conſidei ed by all Compounders of food or Me dicines, and the natural Reaſon to b well underſtood. This fruit is unde the *Moon* and *Venus* (but *Luna* hat the greateſt ſhare in Government) i the ſign *Libra*, whence it is that the gallantly purge by Urine. There ar two ſorts, Red and White, but the Re are the beſt.

Of Muſk-Melons.

THere are two ſorts of theſe, or about as big as our ordinar

Pun

umkins, the other ſmaller, not much
gger than thoſe in *England*; of the
wo, this laſt ſort are the beſt, though
e other are very good in their kind,
nd to be preferred before any our
orthren Climate produces. The beſt
ay of eating them is with Salt and
ead, which renders them more
arming and grateful to the Stomach;
r do they gripe, except it be for want
the bodies being uſed to them. They
ently looſen the belly, and moderately
rge by Urine, if eaten for a breakfaſt
ith a glaſs or two of White-Wine, or
hite-Wine and Water mixt or plain
ater drank after them: They may
e eaten by all Ages and Conſtitutions,
t are beſt for young People, and eſpe-
ally for Chollerick hot Complexions;
r they allay drought, and gently cool
e whole body, but they may not be
ten eaten as food, becauſe they af-
rd not ſo firm a Nouriſhment, but
etween whiles it will be very profit-
le to make a whole Meal of them
w & then with only Bread and Salt.

Of Pumkins.

PUmkins that grow in the *West-Indies*, are much of the nature of thoſe we have here with us in *England*, but not altogether ſo cold, being brought to an higher degree of Maturity by the powerful Influences of the Sun-beams, who careſs them with nearer Embraces; yet ſtill, this Fruit is of a cold phlegmatick Nature, but eaten ſtew'd with warming Ingredients, makes an indifferent good food, taking ſtore of Bread therewith, its Nouriſhment is not firm, but eaſie of concoction, looſens the belly, is not proper for cold phlegmatick Complexions, but very profitable to be uſed now and then by the Chollerick: It alſo gently purgeth by Urine, as indeed moſt of the fruits in the Weſt-Indies do; and 'tis a great Error in our Northren People, ſettled in thoſe parts, eſpecially ſuch as are obnoxious to the *Stone*, *Gravel*, and the like, that they do

not accuſtom themſelves more to e uſe of thoſe noble fruits; for if ey did, they would not be ſo ſubject thoſe torturing Diſeaſes as they are; r all foods, be they fruits or other ings, and alſo Drinks, that moderely cool the body, and are of light ncoction, do naturally prevent the neration of thoſe cruel Diſeaſes; as the other ſide, ſuch as heat, and e of an aſtringent nature, do generate em in all Complexions, but eſpecial- in thoſe that are inclinable thereto. The Cœleſtial Regiment of this uit is to be attributed to the *Moon*, nd to the ſign *Piſces*.

Of Squaſhes.

THeſe are of a mild gentle nature and operation, being briskly oyled and eaten with *Bread*, *Butter*, *inegar* and *Salt*; they afford a good ouriſhment, but not very firm, cool e body, and are quick of Concoction, canſe the Paſſages, are good againſt

the Obſtructions of the Breaſt, gently looſen the belly and purge by urine eſpecially if a whole Meal be made of them without fleſh, and only eaten as aforeſaid. They are under the dominion of the *Moon* and *Cancer*.

Of Potato's.

THis is a very brave noble and more excellent Root than any other the *Weſt-Indies* bring forth, of a friendly temperate Quality, somewhat windy if eaten hot or whileſt the fiery Atomes or Vapours be in it; therefore they are far better and wholſomer cold, as many other of the like nature are: They afford a brave firm ſubſtantial Nouriſhment, ſurpaſſing therein all other Roots, but not comparative to that of *Bread*; they are Reſtorative, of a moſt pleaſant Taſte, comfort and ſtrengthen the body, of a warming nature and operation; ſo that they are a good food eaten alone, or with *Bread*, *Butter*, *Fleſh*, or the like.

The

The common ways of preparing or dreſſing them are divers, but the moſt common are Stewing, and Roaſting them in the Embers, the laſt of which is moſt commendable, but being more tedious than the other, is not ſo frequently practiſed: either way they make a good Diſh, being eaten when through cold with *Oyl, Vinegar, Salt* and *Bread,* or *Butter* inſtead of *Oyl,* to ſuch as do not love it, or cannot procure it. As to Temperature they are of a middle Nature, but rather warm than cold, eaſie of Concoction, and the drier they are prepar'd, the warmer and firmer Nouriſhment they yield.

Likewiſe, they make a good ſort of Drink, but it will not admit of much age, being apt then to become acid, ſharp and keen; it may be made either ſtronger or ſmaller, according to the Quantity of *Potato's* allowed, and Water put to them. There are various ſorts, but the drieſt and yelloweſt are beſt. They are under *Sol,* in the ſign *Taurus.* The young and tender

Leaves

Leaves are a pretty good Sallet boyl'd, they cleanſe the ſtomach and looſen the belly; being eaten with *Butter*, *Vinegar*, *Salt* and *Bread*, a fine Meal may be made of them.

Of Yams.

THis alſo is an excellent Root, temperately hot, and more dry than moiſt, of a lovely white Colour, and pleaſant innocent Taſte, which demonſtrates their good Vertues; they afford an harmleſs, clean, and yet pretty ſubſtantial Nouriſhment, neither much bind nor relax the belly, but of the two, rather looſen. They are eaſie of Concoction, and if they be well prepared according to Art, make a brave friendly pleaſant food, dreſt with *Butter*, *Vinegar* and *Salt*, and eaten with *Bread*: They are good for every Age and Conſtitution, rarely diſagreeing with any; they are very uſeful to be eaten with *Fleſh*, a little *Fleſh* and good ſtore of *Yams*. They

are

are under the government of *Venus* and *Luna*, and the ſign *Libra*.

Of Cuſado-Bread.

THis *Bread* is of an innocent nature and operatiou, yet affords a ſtrong ſubſtantial Nouriſhment, far beyond what moſt People ſuppoſe; for being put into any kind of Pottage, Milk, or the like; it diſſolves its ſelf into gellious ſubſtance, which is a token of its ſtrength, as its pure white Colour and innocent Taſte demonſtrates its innate Vertues and Equality of Parts: The four grand Qualities (at large deſcribed in my other Treatiſes) whence the four perfect Taſtes do proceed, being ſo equally mixt, that by its Taſte it can hardly be diſtinguiſhed which does carry the upper dominion, under which ſimplicity lies hid the moſt ſoveraign Vertues of Nature; it is moſt pleaſant when new, but not then the wholſomeſt; 'tis a good Ingredient to be eaten with *Butter*,

Butter, *Cheese*, *Herbs*, *Milk*, or any kind of *Pottages*, as also with *Flesh*, and will alone sustain Nature; for a man may live as long without being tyred, and be as well supported, as to health and strength, with it, as with the best Wheaten Bread; and being once familiariz'd through a little custom and use, it becomes pleasant to most Ages and Constitutions. I remember a Master of a Ship, that assured me, *That being by stress of Weather kept out at Sea much longer than they expected, so that all their Provisions were spent, but Water and Cusado Bread, of which they had plenty; he and his Ships Crew lived thereon for many days, without any other Sustenance; and though at first (being used to variety of other Foods) they thought it some-what hard, yet after some days it became most pleasing; and they were so far from complaining of their strength being diminished, that they found themselves more than ordinary brisk and active.* As for the Temperature of this *Bread*, it is rather hot than

cold, and is of eaſie concoction; 'tis under the government of *Saturn* and *Venus*, in the ſign *Scorpio*. Its poyſonous Liquor which is preſſed out of the Root when it is made into Bread, is *Saturnine*, and the white flowery ſubſtance or matter, is *Venereal*: Nor is it ſtrange to thoſe that underſtand Nature's courſe, that Poyſon and moſt wholſom Food ſhould proceed from one and the ſame Vegetable diverſly prepared; for ſuch do know that in all things, (as well as in this) there are lurging Poyſons that are the Root of every Life, and without which there could be neither Vitality nor Vegetation.

Of Ginger.

THis is an excellent Spice, of an hot dry tart Nature, endued with a ſtronger and more durable heat than *Pepper*, and every way more efficacious, ſo that where-ever this Spice is, there is no need of *Pepper*;

it

it is chiefly good for cold and moiſt Stomachs, and ſuch as are troubled with cold windy Diſeaſes; for it diſcuſſeth and helpeth Digeſtion, and in ſome degree conſumeth crude phlegmatick Humors; good eſpecially for aged People in cold and moiſt Seaſons of the year. But neither this ſort of *Spice*, nor any other, is good to be uſed in hot Seaſons or Climates, except in a Phyſical way, as I have elſe-where demonſtrated. Particularly, in *Young People* and *Chollerick Complexions* the frequent uſe of ſuch things does heat, dry and conſume the purer Spirits and Radical Moiſture and inflame the Blood, and in ſome Conſtitutions makes it ſharp and keen; they are alſo injurious to the natural Heat of the Stomach and digeſtive Faculty, whence the *Scurvey*, *Joynt-Aches*, and many cruel Diſtempers proceed, and aſſiſt not a little to the generation of the *Stone*, where-ever they meet apt matter for that purpoſe. The ſame is to be underſtood of all other things

in

in which heat and drineſs do too violently predominate; the frequent uſe of which is like the common drinking of *Brandy*; when once the Stomach is accuſtomed to them, it cannot digeſt its food without them; and yet the Remedy is as bad as the Diſeaſe, for as the natural heat is more debilitated, ſo more Brandy is craved for, till People utterly deſtroy themſelves.

Of Oranges.

THere being various ſorts of this Fruit, differing in their Temperature and Nature, they are to be conſidered according to the ſweetneſs, ſowrneſs and tartneſs of them; the ſowreſt ſort are the coldeſt, moſt ſharp and penetrating, and therefore are not ſo good and profitable as thoſe called *Sevil*, which is a mean between the ſowr and the ſweet, and therefore is beſt for ſawce, and far more acceptable to the Pallate, but eſpecially to the Stomach, than either the ſweet or the

ſowr

sowr, which being full ripe fresh gathered, do not only make the best Sawces to most sorts of Food, as *Herbs* both raw and boyled, *Flesh*, *&c.* far exceeding all Vinegars made with Wine or other Liquors, but they also prove profitable in many Diseases, especially to allay Drought in *Feavers*, and prevent the putrifaction of the Humors; for they cool and refresh the Stomach, and are good moderately used in times of Health for *Chollerick People*; but eat them not too frequently, for they astringe or bind the belly, and are not proper for *Phlegmatick* or *Melancholly Complexions*; and as the moderate use of them for Sawce in food, does excite and sharpen the Appitite, so on the contrary the freqnent custom of eating them is apt to hurt the digestive Faculty by their cold dry astringent Qualities, they being Extreams in Nature, and therefore cautiously to be used.

The *Sweet Oranges* are not good for Sawce, for they naturally dull or

subvert

ſubvert the Appetite; nevertheleſs they being of a middle Nature or temperate Quality, are good and very grateful to well-prepared Stomachs to be eaten alone, or with ſome Bread or other dry food after them in time of Health, eſpecially for Young People, and the *Phlegmatick* and *Melancholly*; but ſtill they ought to remember their ſure friend *Temperance*, elſe they will prove injurious, and hinder Concoction.

Of Lemmons.

AS theſe are ſharper and more ſour then *Oranges*, ſo they are colder, more keen or piercing, but they make Sawce that does wonderfully cool, and for the preſent ſtir up the Appetite, comfort the Stomach, and are good againſt Vomiting, very grateful to ſuch as have weak dull or flat Stomachs, they cut and attenuate groſs humors, allay Thirſt, and are refreſhing to ſuch as have hot Livers; but on

the other side, if not very moderately used, their astringent, sharp or keen Quality will by simile awaken the *Saturnal* and *Martial Fires* in the Body, and instead of allaying heat they inflame the Blood, and irritate the natural Spirits, which proves fatal as to Health; for as all such Fruits are unequal in their parts, so they by simpathy cause an unequal operation in the Humors, which is the Radix of all Distemperatures.

Of Limes.

LImes are an Immature Fruit, in which two extream Properties do predominate, *viz.* the *Saturnal* and *Martial Persons*, because the Sun and Coelestial Influences, have not had Power to raise or awaken the balsamick or friendly Vertues of Nature, or bring the Properties into an equal operation, as is done in other Fruits; for these two fierce Qualites are so powerful, as indeed being the very

Radix

adix of the Fruit, that the friendly
operty or good Vertue is wholly hid
captivated by them, so that it cannot
tasted or felt; hence the Juice of
is fruit does contain (as I have else-
here declared) a *Saturnine* churlish
re, which is of an hard coagulating
stringent or binding nature and oper-
tion, like the raw cold saturnine Air
f Winter, which does congeal the
Vater, and harden all things. 2*dly*,
sharp keen Martial Property, of a
ur harsh fretting nature and opera-
on. Now these two Extreams mee-
ng together, do render it very hurtful
o the genuine nature of the Stomach,
nd generate bad Blood, stir up the
riginal Poysons by simile, and the
aturnine Property does draw toge-
her and congeal the Excrements in
he Bowels; and the Martial Fires are
orth-driving, and cannot endure to
e bounded, from whence proceed va-
ious Diseases, as *Gripes*, *Collicks*, *Iliacal*
Passions, or cruel *Belly-Akes*.

For this cause, our English, and

others, that use these Juices in their Voyages to the *East-Indies*, and other parts, are sorely vexed with many Diseases, which they contract (though they little think it) from their *Punch-Bowls*, rather than the disagreeableness of the Climate. Moreover the sharp cold Juices of *Oranges* and *Lemmons* which in hot Countries they are greedy of, and do eat too freely, do prove very pernicious as to their Health; for the truth is, it is not the Climate, whether hot or cold, that causes so many Diseases, but Peoples Intemperances and taking wrong Measures; for the Natives both of the *East*, *South* and *West* are as healthy and long liv'd as those of the *North*; and these our frequent Distempers when we travel into those parts, do but declare our Intemperances, and that the Meats and Drinks we so much desire are not proper for our Bodies in such Climates, where not our own irregular Fancies, but the usages of the Natives of each Country ought to be our Guides and

Examples

Examples, both as to Meats, Drinks and Exercises and then each Country would soon become as natural and wholsom to us as our own, our Bodies being assimulated thereunto.

Of Pinpillow-Pears.

THis is a Fruit that is not much in use, being some-what troublesom to procure by reason of their Martial Weapons or Prickles; they are of a *sharp brisk Taste*, their Juices quick and penetrating, they cut Phlegm, beget Appetite and help Conoction, being of a cooling Nature, they may be eaten with a little Sugar with safety, but they are chiefly good for *Chollerick* and *Sanguine People*, and are under *Mars* in *Aries*.

Of Pepper, commonly called Guinea-Pepper.

OF this there are two sorts, one great the other small; but both

are much of the same nature and oper
ation, only the smalleſt is rather th
hotteſt. They both contain thre
extream Qualities, *viz.* 1. An aſtrin
gent Sulpher, or ſtupifying Poyſo
from *Saturn*; 2. A fierce bitter kee
ſharpneſs from *Mars*; And 3. An ho
penetrating Poyſon from *Mercury*.

In this Vegetation all friendline
and pure Vertues are captivated, an
the original forms of Nature do pr
dominate, there being in it no kind
Equality or Harmony, but all is out
Tune, and the four *grand Qualitie*
whence all Taſtes proceed, have he
their operations in Diſcord, and co
fuſedly combate one another; the
fore whatever any may pretend, t
frequent eating of it muſt needs pro
pernicious to Health; for thoſe fo
mentioned fierce poyſonous Qualit
do by degrees as it were inſenſibly p
upon and violate the natural Heat, a
hinders the way of the Spirits, a
men deſigned to mortifie their natu
Legs, on purpoſe to uſe Wooden o

or Crutches; so they destroy the genuine innate heat of their Stomachs, and vainly endeavour to procure a false and adventitious one, that may better (forsooth) supply Nature. The truth is, this hot fiery Sawce does powerfully stir up or beget Appetite, and warms the Stomach, which does intice many to eat it with their common food, but they never consider the mischiefs it brings unto Health, being like *Brandy*, a dram of which after a full Meal of heavy Victuals, will help Concoction, and ease the burthened Stomach, but the frequent use of it will so destroy the natural Heat, that the Stomach will not be able, after a little time, to digest its food, neither with it nor without it: So this Spice being too much eaten, wounds Nature to the very Heart; for by degrees it debilitates the proper Heat, infects the Blood with a salt sharp keen Quality, partches up and consumes the sweet Oyl and Radical Moisture, suffocates the pure Spirits by whole-sale, causing

the *Blood* (their limpid Fountain and natural habitation) to become wheyish and watery. Especially, if *Cholerick* or *Sanguine Complexion'd People* shall accustom themselves to the eating of such Sawces, it will much sooner and more deplorably vitiate the *Tone* of their Stomachs, than of such as are *Phlegmatick*; but they are not good nor natural for any whatsoever, except now and then in a Physical way for very cold dull heavy *Phlegmatick People*, and they must eat it sparingly too; but the mischief is, whoever shall accustom themselves to these Sawces, cannot forbear from Excess therein, without great trouble and constraint upon themselves: The very same is to be understood of all other Extreams, as *Brandy*, *Tobacco*, and the like.

Besides, all such things are far more pernicious, and bring greater danger to Health in hot Countries, than in colder Climates, as many have found by woful Experience, because there the central Heat is nothing so strong

and

nd powerful as in colder Regions, and onſequently the pure Spirits and Radical Moiſture weaker, and more pt to be wounded, ſuffocated or evaporated, as all do know that have Eyes that can ſee into the *Arcana of Nature.*

But to return to our *Guinea-Pepper*, t is ſuch an Extream in Nature, *viz.* o hot and poyſonous, that if the bigger ort be dryed, and the Cods cut, and he Seeds ſcattered amongſt Clothes, Hats, or the like, that are to be packt p, it proves the beſt Preſervative from he Moth, and other Vermine that is nown; for its exceſſive keenneſs deſtroys all Generation, even in the very ud. Likewiſe, if it be burnt in a Room, the Doors and Windows being loſe ſhut, it will deſtroy and kill all *Buggs, Fleas*, or the like, and you too, if ou do not get out in time, its fumes re ſo hot, poyſonous and penetrating, when once the fire has open'd its body, nd manifeſted what before internally ay hid.

This

This bigger sort our English do commonly pickle, and so preserve it for a common Sawce to eat with *Flesh*: Now this pickling of it with *Salt* and *Vinegar* does still add to its heat and sharpness; For *Salt* is of an hot harsh sharp Nature, and if it be not moderately eaten, dries, heats, and is of a parching operation, very inimical to Health, but a Ring-leader to the *Scurvey* and other Diseases, and *Vinegar* is also of an hot keen fretting Nature especially when joyned or incorporated with such high fires and things of unequal Natures: Therefore the frequent use of this sort of Swace is to be accounted very injurious to Health, especially in such hot Climates where the continual influences of the *Sun* do more exhale and draw forth the Radical Moisture, thereby weakning the central parts, which ought therefore rather to be refresht and cherish by proper Foods, than annoyed and prejudiced by such hot violent things as do yet further depress and debilitate them.

D

Of Ocora, or Grommer.

THis is a brave Noble Fruit, and being boyled, they make a gallant ſubſtantial Food, affording a good firm Nouriſhment, being eaten with *Butter*, *Vinegar*, and *Bread*. Some will boyl and eat them with *Fleſh*, but they do not eat ſo well as many other ſorts of *Herbs* and *Roots* do in that caſe; for they being in themſelves of a jellyous Nature, do not ſeem ſo proper to be eaten with *Fleſh*: But they make an excellent *Pottage*, which if well prepared, and proper Ingerdients added, afford a brave ſtrong firm Nouriſhment, and yet eaſie of Concoction. If the intrinſick Vertues of this Fruit were underſtood, the Food made thereof would be had in far greater eſtimation than it is; for both the Fruit it ſelf and the *Pottage* made thereof are of ſingular Vertues and uſe for weakly People, and ſuch as are inclinable to *Conſumptions*, *weak Heats* and *Obſtructi-*

on

ons of the Breast, far more excellent than *Mr. Doctors Jelly* made of *Harts-Horn*, and the like, as being much more natural and agreeable to the Stomach.

Which way ever you dress them they are not only delightful to the Pallate, when a little innur'd to them, but also easie of Concoction, gently loosing the Belly, of a moderate or middle Nature as to heat, and may by all Ages and Constitutions, healthy or sickly, be eaten with safety, and to the advantage of Health and Strength; and we do advise all the English to eat of it more frequently, and then they shall assuredly find more Vertues therein than is here set down.

Of Aguma.

THis is an Herb of a bitter Nature, but when boyled, that Martial Taste is much allayed, and it becomes a brave noble Salad or Food, being boyled in plenty of good Water, and eaten

eaten with *Butter*, *Venegar*, *Salt* and *Bread*, or with *Fleſh*; for it powerfully opens the gates of Nature, and the obſtructions of the Breaſt and Stomach, it moderately relaxes the Belly, cools and refreſheth all the internal parts, affording brisk lively Spirits, pure Blood, and a good Habit of Body, if Temperance be obſerved by the eaters thereof, which does give the greateſt Credit and Reputation to all ſorts of Meats and Drinks; for the beſt and moſt Natural cannot but prove burthenſome and harmful, when Sobriety is wanting. The excellency of this Herb does chiefly reſide in the diſtaſteful or bitter Quality, which at firſt eating is ſomewhat unpleaſant, but a little cuſtome will make it friend- and more delightſom than others that are leſs bitter; for all Herbs are the moſt grateful to the Stomach, and eaſieſt of Digeſtion, in which the Bitter Quality or Taſte is a little predominant, for this property is lively, and the cauſe of Motions quick and pene-

trating;

trating; for which cause the wise Antients have noted, and not without sufficient ground, all or most bitter Herbs to be good against most kinds of Stoppages and Obstructions. And therefore on that account, this Herb is to be preferred before those of a sweeter milder Nature, because all sweet things are heavy and more flat on the Stomach, and harder of Concoction, and nothing so brisk and lively; for which reason the *Natives* in *Guinea*, have a certain Root or Fruit call'd *Tantarobois*, which is full of bitter Seeds, and them they mix with their Foods, which proves very profitable to their Healths, so that they live strong and lusty to very great Ages. This herb *Agrimm.*, is under the Government of *Mercury* and *Mars*, in the sign *Gemini*.

Of Red-weed, or Catterpillars.

THis is an Herb of a mild gentle friendly Nature and Operation, easie of Concoction, cleanseth the Stomach,

tomach, and gently loosens the Belly, nd is very profitable boyled in plenty f Water, and eaten with *Butter*, *Salt* nd *Bread*, as also with *Flesh*, but pecially with *salt-Fish*; for by its ild friendly Nature it allayes the arsh stubborn fierceness of such *Flesh*, nd the heat of the *Salt*, which if freuently eaten without store of either erbs or Roots to qualifie them, proves ery prejudicial to Health, especially in ot Countries. The truth is, this is an xcellent herb, and ought to be encreaed and planted for general use; for it ught to be held in greater estimation han either *Mutton* or *Beef*, or indeed ny other sort of *Flesh*, it being an alayer of all immoderate heat: It is nder the Dominion of *Jupiter*, in *'isces*.

There are also a great Number of rave Herbs in the *West-Indies*, which re transplanted from the more Northern Climates, and thrive very well here, viz. *Sage*, *Rosemary*, *Thyme*, Winter and Summer *Savory*, *Mint*, *Pennyroyal*,

royal, Parsely, Charvil, Onnions, Lettice, Sorrel, Bectes both white and Red, *Spinnage, Cabadges* or *Colworts, Comfry,* and many other gallant wholsome Herbs, and they are all or most of them by the Cœlestial influences and continual enlivening Beams of that Fountain of heat, the *Sun*, rendred far more fragrant and salutiferous than in colder Regions, and so do make most excellent Sallads, which being mixt with *Oyl* or *Butter*, the Juice of *Oranges* and *Salt*, warm the whole Body, and more naturally and pleasantly exhillerate the Spirits than any sort of *Wine* drank in Moderation.

Some brief Directions for the Preservation of Health and Life in hot Climates.

IT is a very common conceit amongst the *Europeans*, that of late are come to Inhabit in Plantations of *America*, that by the Nature of the Climate

Climate or by reason of the unusual Heats, People there are not so long-liv'd as in the more cold *Northren* parts of the World; and for this they appeal to Experience; *Do not we see* (say they) *how men are cut off by Diseases in the prime of their Years, and very few attain to old Age?* Whence 'tis a common Proverb amongst them, *Soon Ripe, Soon Rotten*, as if this were the very Nature of the Climate; but this is all Mistake; they blame the Climate, when themselves are only to blame: 'Tis their own Intemperance, not that of the Heavens, which shortens their days: The wise and merciful God hath ordered so providentially all parts of this habitable World, that his Creature [*Man*] may thereon live comfortably, if he please: 'Twas the Error of the Antients when they divided the Earthly Globe into five *Zones*, to imagine two of them uninhabitable, one of which they called the *Frigid Zone*, through excessive Cold, and the other *Torrid Zone*,

through extreamity of Heat. But Experience has confuted their gueſſing Philoſophy, and ſhews us, that both theſe are commodious enough to dwell in, if Diſcretion and Sobriety be uſed. Is one Region cold? God has given its Inhabitants ſtrong Conſtitutions, great Stomachs, groſs ſuitable Food and Furze wherewith to defend them. Is another very hot? Here are refreſhing Briezes conſtantly imployed by Nature, to fan and divert them, rare delicate Fruits, eaſie of Digeſtion, to ſupply all the neceſſities of Nature, and ſupport them in Strength and Health. But ſuch is the Perverſity of men, that being depraved by cuſtom, they purſue and take quite contrary meaſures to thoſe that Nature dictates, and in the hotteſt Climates gorge themſelves with the groſſeſt Foods, various Diſhes of *Fleſh*, *Fiſh* and *Fowls*, whereof they daily eat to Gluttony, and the ſtrongeſt Liquors, as *Madera*, *Wines*, *Brandy* and *Punch*; ſo that where they need the leaſt, fineſt and lighteſt

ghteſt Meats and Drinks, they cloy
nd oppreſs Nature with the groſſeſt
nd ſtrongeſt ; And is it any wonder
hat they are then afflicted with Dif-
ſes, or cut off by immature Deaths?
a man will turn the top of his Candle
ownwards, and extinguiſh it by ex-
ſs of Tallow, how unjuſtly does ſuch
one blame the Winds for putting
t its light?

The ſweet Influences of the Cœle-
ls, and eſpecially the heat of Hea-
n's bright Eye (the Sun) does in
Countries prepare all ſorts of Ve-
rations and Fruits, ſo as that they
come more wholſom and proper for
e Body, than in colder Regions,
ereby pointing out which is the moſt
tural food in ſuch Climates ; of
ich the Natives (though by us
eemed *Barbarous*) are ſo wiſe as to
e notice ; for they in moſt hot
ntries do more incline to eat *Herbs*
Fruits (though not ſo much as
y ought, nor do they prepare many
hem ſo well as they ſhould) yet

 thereby,

thereby, and by being ſtrangers t
Riot and Intemperance, they retai
an undiſturbed Health to very gre
Ages; So in the *Eaſt-Indies*, whe
the food is chiefly *Herbs*, *Fruits* an
Grains, and their Drink only *Wate*
to meet with Perſons of *One Hundre*
Years of Age, is common; nay, it
credibly reported, that ſome of thoſ
called *Brachmans*, who do wholl
abſtain from eating either *Fleſh* or *Fiſh*
do lengthen out their days to *On*
Hundred and Twenty, and *One Hundre*
and Fifty Years: And in *Guinea*, the
it be a very hot Country, and generally
the Conſtitution of the Air accounte
very unwholſom, yet you ſhall ſee th
Ethiopians frequently live *One Hundre*
and Twenty Years in great ſtrength an
vigour. By all which it is plain, tha
the fault is neither in the Soil, nor th
Climate, but it is *Intemperance* both i
Quantity and Quality, is the mai
cauſe of the grievous Diſtempers an
ſhort Lives of our Engliſh that trave
into hot Countries, and alſo of th

Weakneſs

Weakneſs and untimely Death of ſo many of their Children. For Prodigious in the Exceſs they commit, ſuch as cannot rationally be imagined of any that had not a mind willfully to deſtroy themſelves: for to omit their Extravagances in ordinary Diet, the vaſt Quantities of *Fleſh* and *Fiſh* which they unneceſſarily devour, I have heard it credibly related and affirmed, That there has been the Quantity of *One Thouſand* or *One Thouſand Two Hundred* Bottles of *Wine*, *Madera* and *Claret*, conſumed at one Feaſt, made by a common Planter of *Barbadoes*; and that the like Superfluity (as if they would vye for Luxury with the old *Romans*, in the declining Age of their Empire) is not infrequent in that and other *Weſtern Plantations*.

Now let all the World judge, if men will thus ſeek Death in the Errors of their Lives, how is the Country to be complained of? He that takes his ſhare of three or four ſuch Treats, will have little reaſon to accuſe the heat of

the Weather for casting him into a *Feaver*. If our English, and others, that travel to and live in those *Western*, *Eastern* or *Southern Regions* would be but so obedient to Nature, and kind to themselves as to observe a proper Order and right Method of Living, they would not only live long, but healthy. And for their furtherance and benefit therein (I mean, such as have not absolutely forsworn hearkening to any Remonstrances of Reason, nor betrothed themselves to Madness and ruinating Debauchery) I shall here add a few general Rules or Directions for the Preservation of Health, very necessary to be regarded by all such as live in *Hot Climates*.

1. *Flesh* ought not to be eaten at all, or very sparingly; for *Flesh* in hot Countries is nothing so firm, good and wholsom as in cold (though the eating thereof may well be spared in both) but on the other side, *Herbs*, *Roots* and most *Fruits* are abundantly more

re excellent for Food in hot Cli-
tes than in Co'd; The same is to be
erstood by *Fish*, as experience has
ght the *Natives* of all such places,
o therefore do more incline to eat
bs, *Fruits* and *Vegetations*; and for
nt of this Prudence, have not many
ur *Northern People* after a full Meal
Flesh or *Fish* in those hot parts, been
denly surprized with various cruel
eases, as **Feavers**, **Flures**, and
like.

. *Full* and *Liberal Eating* of any
of Food, proves of more danger-
consequence to Health, especially
e Foods be gross, fat and succulent,
use the natural and central Heat
y the great Power of the Cœlestial
uences continually exhaled, and so
omes more external, which does in
gree debilitate the Digestive Facul-
for which cause a mans Stomach
Appetite is rarely so sharp and
ng as in cold Countries.

3. *Great Drinking*, especially o
ſtrong exhilerating Liquors, as *Wine*
Brandy, or other *Spirits*, is very per
nicious; for all ſuch Drinks, if no
cautiouſly uſed, and well allay'd with
Water, proves of fatal conſequence
and wounds Nature to the very heart
as daily Experience does teſtifie, and
doth ſooner deſtroy Health than in
cold Countries, though bad in both.
I know this is contrary to the *Vulgar*
Notions, but it is agreeable to *Truth*,
Experience and *Reaſon*; only People,
by a vitious Inclination, had a mind to
debauch themſelves with ſtrong Li-
quors, and the Devil, to humor them,
ſuggeſted that ſuch Liquors *(forſooth!)*
were neceſſary, and moſt to be uſed
in hot Countries; and ſo they got a
colour for their Exceſs, and continue
the Maxime, and now plead, *They*
muſt be Drunk if they mean to be Healthy,
&c. But *Nature*, as well as *Chriſtianity*,
will read them another Leſſon; for in
hot Climates, the natural or central

Heat

Heat being not so strong, by reason of the forcible Influences of the Sun, powerfully exhaling the Radical Moisture, opening the Pores, and too violently evaporating the Spirits, the *Stomach* and *Digestive Faculty* thereby become weak, and the inclination to drinking is encreased; for which reason many desire hot spirituous Drinks, finding a present Refreshment; for such Liquors do powerfully awaken the internal or central Spirits by *Simile*, which makes the Drinkers quick, lively and brisk, during the time of their operation, which is but for a Moment, but afterwards they find themselves heavy, dull and indisposed, their Stomach more feeble, cold and raw than before, which inclines them to take t'other Dram; and still, the more the worse, till Nature be debilitated to the utmost Extremity. The same operation have all *Wines* and other Drinks, if Temperance be wanting, but not so violently as the former; therefore in all hot Climates

there

there ought to be double the care and temperance, as in cold, both in *Meats*, *Drinks* and *Exercises*; of which, the Natives of hot Countries may be our Examples; for they do, for the moſt part live temperately, their Drink *Water*, or *Wine allay'd with Water*; their Food mean, or more ſimple and innocent than ours, whereby they are better preſerved in Health; the Conſtitutions of all People in hot Climates being not ſo able to bear or endure *great Meals* and *ſuperfluous Drinking* of ſtrong Liquors, as in cold. Therefore moſt of thoſe that in ſuch places accuſtom themſelves to the frequent uſe of thoſe *ſtrong ſpirituous fiery Drinks*, and the common courſe of gormandizing on *Fleſh* and *Fiſh*, become very obnoxious to the *Dry Belly-Ake*, or *Griping of the Guts*, *Dropſies* and the *Gout*. For all ſuch Foods and Drinks too violently ſtir up and conſume the natural Heat and Moiſture, whereby the digeſtive Faculty of the Stomach is rendred uncapable to concoct or

make

ake any perfect ſeperation, whereby e body grows oppreſſed with a *Maſs Crudities* and *noxious Juices*, that metimes fall into the Joynts, infee- ing and tormenting them; and this the original of that Rich Evil, call'd, he **Gout**. In other Complexions eſe and the like Diſorders prey upon e ſollid parts, and waſte the *Fleſh*, king away natural ſtrength and gour; ſo that ſuch Perſons pine and nguiſh under ſuch a load of daily in- ſted Aliment; for nothing is more ual in Nature, than for Extreams to nerate or occaſion each other, and eſe you call **Conſumptions**. In hers, for want of Heat and Moiſture e Excrement in the Bowels, is con- acted into ſo hard a ſubſtance, that cannot freely paſs; and this is that hich the learned call, **The Iliacal paſſion**, and the Vulgar, *The Plague the Guts*, for which moſt cruel Diſ- ſe there is ſcarce a Doctor that hath t found out a certain Remedy.

Now in theſe our *Weſtern Planta-*

tions

tions all these tormenting Diseases ar much encreased by the frequent Tip pling of that pernicious Drink called **Punch**, the Nature and effects o which I have herein before hinted but more fully demonstrated in my Treatise, entituled, *The Country-Man's Companion*, pag. 110.

In some other Constitutions the central Heat and *Humor Radicalis* being wasted by such unfit Meats and Drinks so received, is turn'd into a flux of Humors, both windy and watery, which swells the lower parts of the body; and this is the generation of your **Dropsies**.

But as the Lord our bountiful Creator is always good, and his Hand-maid (Nature) an indulgent Mother; so they have, as it were, chalked out the means of preventing these Evils, and prescribed proper Diet and Drinks in every Country and Climate to its Inhabitants, by the natural Productions of each respective Region, would men be so wise to follow those *Dictates*;

for

for all hot Climates, (as is before intimated) do furniſh their Inhabitants with wonderful variety and plenty of brave noble, and moſt fragrant *Herbs*, *Fruits*, *Roots* and *Grains*, and moſt pure *Water*, far exceeding thoſe of cold Countries, both in Quantity and Quality; for in thoſe hot Regions, Heaven's bright Lamp, that central Fire of the Univerſe, the *SUN*, has greater power, ſtrength and vertue to fit and prepare all things for our uſe; and if our Engliſh, and others, would be ſo prudent as to accuſtom themſelves to thoſe harmleſs natural ſimple Food and moderate Drinks, then the fore-mentioned Diſtempers would hardly be known amongſt them.

4. They ought likewiſe to have regard to the proper *Times* of their eating, or Meals, that is to ſay, to eat about *Eight* or *Nine a Clock in the Morning*, and then again at *Four* or *Five 'ith' Afternoon*; for the common time

time of Dinner about *Twelve* or *One*, is neither Rational nor Natural, because the *Sun* is then near the Meridian, and doth then so powerfully draw forth, exhale, and weaken the Natural and Centeral heat of the Stomach, that it indispoſes the whole Body, more than at any other time of the day, so that then Nature is not so well able to perform her *Kitchin-work* in the Stomach, by a perfect Concoction or Separation of the Meats and Drinks, and so all the Senſes are dulled, and the Intellect ſtupified, and not a few ſeeds of diſeaſes are thereby ſown throughout the Body. Beſides the long Mornings Work or Exerciſe, has by that time pretty much wearied, dulled, or evaporated the brisk lively Spirits, which are alwayes the main ſupports of Concoction and Digeſtion, and ſo Nature is ſtill rendred the more uncapable of doing her work with eaſe. But in the Morning, after Nocturnal Repoſe has recovered the waſted Spirits, and made them Brisk, Airy, and full of

Life,

Life, the digestive faculty is fortified, and rendred able to digest the same quantity of Food, with much more ease and safety. The same is to be understood in the Afternoon, or towards Night, for then the heat of the day being over, and the Body becomes Cool, Airy, and full of Life, and being a sufficient time before sleep, as at *Four* or *Five* a Clock, such Suppers will not Incommode Nature, nor hinder Rest, as late eating is apt to do, especially in hot Countries, and still the more in maturer Age, or such as begin to be striken in years, to whom such Meals are most injurious.

5. Such as have due regard to their Health and Strength, ought for the reasons aforesaid to *Rest* from *Eleven* a Clock till *Two* in the Afternoon, which will wonderfully recover their spirits, and render them much better able to go through with their Labour with a lively Vigour, and to do more

Work

Work, and with leſs prejudice than ſuch as moil at it all day, and the ſame will ſo encreaſe and ſtrengthen the natural heat that they will have better Appetites, and their Food will more eaſily be Concocted: Therefore this advice ought by no means to be neglected, being in all *hot Countries* a main expedient for the preſervation of *Health* and *Strength*.

6. All *violent Exerciſes* are to be avoided, and long tedious Labour and Travel, for they put Nature on the Rack, and Wound ſo deep that the Cure becomes very hard, if not deſparate.

7. Foods moſt proper for hot Climates are *Bread*, *Herbs* (both raw and boyled) *Fruits*, (ſome to be eaten as Nature has prepared them, others to be further prepared, each according to its kind) *Grains*, *Roots*, *Milk*, and the various ſorts of Food that may be made thereof, *viz*, *Milk* intire as it comes

mes from the *Cow*, raw or made into
ilk-Pottage, or ſometimes turned and
e *Whey* drank, which is admirable
many People, as to wholſomeneſs
d Health, eſpecially for ſuch as are
bject to windy diſeaſes, it powerfully
ries the windy matter downwards,
d cauſes it to paſs away freely, *in*
no: Alſo, *Milk* skimm'd and the
mm'd *Milk* drank, effects the ſame
better than the *Milk* with the
am. Alſo, *Milk*, *Water* and *Flower*
de into a Pap, according to our
ctions, in our Treatiſe entituled,
Good Houſewife made a Doctor, &c.
brave Noble Subſtantial Food; ſo
Water, *Eggs* and *Flower* made into a
p, and *Water-gruel*, *Herb-Pottage*,
gs, *Butter* and the like, are very
ant Healthy and moſt Natural
ds, far excelling all *Fleſh* and *Fiſh*,
ecially in hot Countries as a little
lved Experience will certainly
h any that ſhall try it; with many
er proper Foods you ſhall find in
aforeſaid Treatiſe, and the right

preparation of each of them; toge ther with the Nature and Operation o various drinks, as moſt ſorts of *Wine Ale*, *Beer*, *Syder*, each ſpoken to di ſtinctly by themſelves, &c.

8. They ought to avoid the frequent eating and drinking of all Foods or Li quors in which the *Sweet* Quality is too highly predominant; for ſweet Foods are of far more dangerous con ſequence as to Health, than moſt Peo ple imagin; for all Sweet things when fermented in the Stomach do turn to the higheſt *Sowerneſs*, viz. into a keen ſharpneſs, which does not only ſpoil the digeſtive faculty, but infects the Blood with a Mangie, Scorbutick Hu mour, cauſing ſtoppages in all the ex ternal parts, whence proceed Indiſpo ſitions, and akeing Loyns, and feeble Joynts. For the ſame cauſe it is, that ſuch as eat much *Sugar* or ſweet food, are extreamly troubled with rotten de cay'd Teeth and Gumes; for thoſe dullified foods cauſe ſuch a four acid

Quality

uality as generates putrifaction, which nters on the Teeth and between the umes, and so destroys them: And it ere far better and more healthy for ople, if they would accustom themves to Foods and Drinks in which the tter and Sower Qualities were more edominant, especially in hot Climates here most sorts of Fruits are sweet-, for the Root of all Motion, Openg and Cleansing, consists in the Bit- Quality; for which reason the *ohys* or *Wise-men*, both of the *Southern* and *Eastern* Countries have taught People to moderate all or most of ir foods with *Herbs* and *Fruits* that of a *Bitterish Quality*, which does nderfully support Nature and preve Health, whereby they attain to y great Ages, as we noted before of se in *Guinea*, and the same may be erved elsewhere; for those Patriarchs ose Longevity we find Recorded, all of them live in very hot Couns: But their Temperance supportNature, and so it will (in a proporF 2 tionable

tionable degree) all that practice it
And therefore if these Rules of Health
be seriously regarded and followed
those causeless scandals on the Climate
the Heat, &c. of these happy *Western*
Southern and *Eastern* Regions (not in
ferior for Health or Pleasantness (i
rightly understood) to any in the
World) will cease, and the English
Traders or Inhabitants may there ex
tend their lives in Comfort to as good
an old Age, as they would have pro
mised themselves in their Native Coun
try: But without Discretion and Tem
perance in *Diet*, *Drinks*, *Exercises* and
Affections of the mind, Diseases will
certainly attend us, wherever we re
side; and an immature Death be
apt to seize us: There is no Region so
happy, no Elevation of the Pole so
temperate, no Air so salubrious, as
to keep People in Health whether they
will or no, and those that obstinately
violate Nature, and wilfully persue
courses absolutely destructive, may
justly be rank't amongst the number of
Self-Murtherers,

f-Murtherers; for it matters not uch whether a man kill himself *all at* e, or by repeated Acts *and degrees*, ly the *latter* seems *less excuseable*, since has not the pretext of a sudden Temp- tion or Passion, but seems a more de- erate design of destroying both his dy and Soul, against all Cautions d Arguments from time to time of- red to him, both by Reason and Expe- ence to the contrary: Those there- re that would avoid the Brand of be- g *Felo's-de-se*, let them before it be o late abandon *Riot* and *Excess*, and nbrace *Temperance* and *Sobriety*, so all they have *Health* of Body and *rength* of mind, and *length* of dayes re, and a *blissful Eternity* hereafter.

A Caution.

Let no sober well minded men, nor any that profess the honour- ble name of Christianity be so fre- uent in those places of Debauchery, z, *Taverns* and *Ale-houses*, the first whereof

whereof being the only places of all manner of wickedneſs, where all the high lofty ſtate of Superfluity is practiſed, being the haunts of evil Spirits and where their chief work is done Women are defloured, and Eſtates ſpent, the Soul made uncapable of Salvation, the Health deſtroyed; in a word, the whole *Microcoſmical* man ruined, and is the very Radix of deviliſh Fewds and cruel Murders: Therefore let no good Chriſtians dare to be ſeen in any ſuch places; for tell me, I pray, what pleaſure or delight can a ſober well-minded man take in being amongſt ſuch a deviliſh Croud, where there is all kinds of wicked lewd Behaviour, as *Swearing*, *Lying*, *baudy Songs*, *drunken Healths*, and *roaring Huzza's*, where a man can hardly hear himſelf ſpake, like the fiery unequal operations of the Elements, or Sea-Tempeſts and Storms. Now if Chriſtian men ſcruple the wearing of needleſs Ornaments and Garments, with other things of Gallantry and State,

wherefore

herefore ſhould they not ſhun and
void the greater Evils: And although
be lawful to drink *Wine* in a *Tavern*,
nd *Ale* in an *Ale-houſe*, in caſes of ne-
ſſity, as Travelling or the like, yet
ney ought in Cities and Towns to
void drinking or frequenting ſuch
aces, whereby you will diſcounte-
ance the Evils thereof, and pre-
rve your ſelves Harmleſs and In-
ocent.

2. All ſober People ought to refrain
inking between Meals, eſpecially all
entlemen, *Merchants*, *Shop-keepers*,
c. who are the men that drink the
ave noble exhilerating Liquors in
uperfluity; which a little cuſtom
ould make moſt pleaſant and eaſie;
ſides, it would free the Paſſages, and
sburthen the Stomach from all ſu-
rfluous matter, by which the Blood
ould become fine, and cauſe it to cir-
late freely, whence will proceed
re brisk lively Spirits, which will
ſo render the whole Body and Mind
lightſom,

lightsom, Strong and Healthy; besides it would cut off all Superfluity and Wantonness in the bud, and gain time, which being well improved becomes a great Blessing.

3. Not only abstaining from *Wine* ought to be minded but also in Foods, great care must be observed; for those People that live mostly upon clean innocent Foods, are brisker, more lightsom and Airy, and their minds better disposed, and there does naturally arise in them Praises and Thanks to God for what they have, be it never so mean, As I remember one assured me, that after a little time of living on mean Foods, was more apt to give praise in his Heart to God, for a piece of Bread, than before for the highest delicacies.

4. Whensoever any Persons of Quality, or men of Estates shall in private Quarrels commit Murder, or kill a man; if the Friends of this

Murderer

Murderer ſhall obtain a Pardon from the Prince or Governour of the place or Country, then let it be a cuſtom for his whole Eſtate (if Childleſs) to be forfeited and given to the Poor, and a good part of it to the uſe and Children of the killed Perſon; but if the Murderer have Children, then but one half of his Eſtate. By which means in a few years there would be yearly Revenues for the *Poor*, *Old*, *Blind* and *Lame* of moſt Countries and Cities; beſides, it would in ſome degree put a ſtop to ſuch vile Practices, and render ſuch Savages uncapable of committing the like offence for the future.

The End of the Firſt Part.

THE Negro's Complaint OF THEIR *Hard Servitude*, AND THE CRUELTIES Practiſed upon them By divers of their Maſters pre ſeſſing *Chriſtianity* in the *Weſt-Indian Plantations*.

The Second Part.

Complaints and *Lamentations* are the natural Language of the *Miſerable*. 'Tis ſome kind of *Eaſement* to Hearts ſwell'd with *Grief*, and almoſt broken with the Rigors of *Oppreſſion*,

Oppreſſion, to *tell the ſad Stories* of their *Woes*, and when they have loſt all other *Liberty*, to *bemoan* themſelves with *Freedom*: More eſpecially, ſince Nature does not ſo readily furniſh *us* with *Tears*, (the uſual Expreſſions of Sorrow) we hope, we may be allow'd to make our *Groans* articulate, and declare in words how intollerably we ſuffer by the deeds of unreaſonable men.

But alas! what Language is ſuitable for ſuch a purpoſe? What Expreſſions will be able to equal our *Afflictions?* Or *to whom* ſhall we addreſs our mournful Appeals? If to our *Country-men*, the Inhabitants of thoſe Lands where we firſt ſuckt in vital Air, and unhappily ſaluted the Light, *they are too remote to hear us*, as well as *unable to help us*; nay more, many of us owe the original of all our Miſeries to ſome of their unnatural Cruelty, Revenge or Avarice: Shall we preſent our *doleſom Narratives* to *Strangers?* They will ſcarce be able

to

credit us when we set forth nothing
ut *certain Truths* and *woful Experi-*
nces; such *superlative Inhumanity*
mongst *Nominal Christians* will sur-
pass all Belief, and the Extremity of
ur *Calamities* making them seem *Ro-*
mantick, debarrs us even of *Pity* and
Commiseration, those general Slaves of
helpless Misery: Shall we then fling
ur selves at our Masters feet, and
with universal Cries importune them
o Compassion and Charity? Alas!
hose Vertues are Plants that scarce
grow in these Islands; nothing
hrives here so fast as *poysonous Tobacco*
nd *furious Pride*, *sweet Sugar* and most
bitter ill Nature: A false conceit of
Interest has blinded their Eyes and
stopt their Ears, and rendred their
Hearts harder than *Rocks of Adament*,
more Remorseless than hungry *Bears*
or *Tygers* in the *Hercanian Wilderness*:
To *Sigh* they interpret to *Rebell*, and
if we do in the least complain, 'tis
with them a sufficient cause for ad-
dition of *Stripes*, and encrease of ill
Usage. Be-

Beſet thus with *thick-coming Sorrows*, and without Proſpect of Help or Relief from men, to whom can we apply our ſelves, but to the *Fountain of Mercy* and *Goodneſs*, from whom we and all other Creatures derive their being?

To thee therefore, *O thou Eternal and Infinite unknown Parent of Angels and Men!* who numbereſt the Sands of the Shore, and didſt pour forth the Ocean-Sea, who formedſt the glorious Sun, and endued all the Stars with their Luſtre, in compariſon of whom Princes are Vanity, and Kings but animated Shadows, who art gracious in thy Goodneſs to the Poor and Oppreſſed, and whoſe Vengeance ſhall be terrible to the *Proud* and the *Cruel*. To thee, the only Refuge of the *Diſtreſſed*, we direct our *Complaints!* By thy holy Power, Heaven and Earth, and all things therein, were made, and by the ſame preſerved and ſuſtained! Thou haſt formed Man in thy own Likeneſs, and

given

ven him dominion and government,
ot only over the inferior Creatures,
t alſo over each other, in *Clemency*
nd *Well-doing*; but inſtead thereof
e hath turned away the Eye of his
ſind from thy Counſels, and hath
recipitated his Imagination into the
entre of Wrath and Fierceneſs, there-
y defaming his Noble Birth, and
praving that innocent Paradiſical
ſtate he was created in: So that
hereas he was made a ſociable Crea-
re, and intended for the well-order-
g of the inferior Beings, and the
lp and comfort of thoſe of his own
pecies by mutural Acts of Benove-
nce, Courteſie and Charity; he is
ow become a *Tyrant*, a *Plague*, a
ofeſſed Enemy, *Hunter*, *Betrayer*, *De-*
royer and *Devourer* of all the Inhabi-
nts of *Earth*, *Air* and *Water*, and to
oſe of his own kind no leſs fierce and
uel; ſo inſtead of *cheriſhing*, *aſſiſting*,
d *relieving* one another, they fight
d tear each other like *Tygers*, and
is the braveſt Fellow that can
invent

invent the most mischievous Weapons and Engines of Destruction: The stronger and more subtle murder, enslave and oppress the weaker, and more innocent and simple sort at their pleasure, and pretend they have a Right, because they have got Power so to do. Nor is this only amongst us, and those People called *Heathens*, but even those who call themselves by thy Name, and boast the Title of *Christians*, are no less active in these Exploits and Practices than any other.

We find and feel by sad Experience the fatal consequences of this Apostacy from the Dignity of the humane Nature: We had never been snatcht from the Lands of our Nativity, never travers'd Liquid Mountains, nor journied through the Hazards of vast Seas, to be cast away on Land; never been brought in Fetters into new Worlds, nor made perpetual Slaves in Regions which neither we nor our fore-Fathers ever heard of before, if we had not first forsaken and violated

that

t Law of our Creator which he had
nted in us, and entred with our
ills into the Root of *Bitterneſs* and
fierce Wrath, whereby the *Savage*
ture got the dominion in the hearts
us, and our Anceſtors, ſo that
ry, Revenge, Covetouſneſs, Pride,
n Glory and *Intemperance* is never
isfied; Hence *Feuds* and *Wars* are
on foot in our Native Countries,
d thoſe that are ſtrongeſt and moſt
merous, kill, ſlay and murder the
ier at their pleaſure; and as for thoſe
t they ſave alive, 'tis not out of
y or kindneſs, but to gratifie their
n Covetouſneſs, by making Mer-
ndize of them, and expoſing them
Slavery, far worſe than Death.

For then we are hurried from our
areſt and deareſt Relations, the
d Husband from his loving Wife,
tender Mother from her helpleſs
es, and Youths (the comfort and
of Age) ſnatcht from their mourn-
Parents, and that without any
es of ever ſeeing one another

again. Thus are we sometimes drive
many Miles by Land over partchin
Deserts, and through howling Wilde
nesses, down to the Sea-Coasts, an
and Factories being all the way misei
ably *abus'd* by our unmerciful Driver
and wearied and spent with *Over*
Travel, *Hunger*, *Drought* and *excessive*
Heat, which puts a period to many
our sweet Lives; but the same, whe
it happens, is reckoned an happiness
for thereby that greater and long last
ing Misery is prevented, which thos
that survive must endure; for n
sooner are they arrived at the Sea-sid
but they are sold (like Beasts to th
Merchant, who glad of the boot
puts us aboard the Ship, claps u
under Deck, and binds us in Chain
and Fetters, and thrusts us into th
dark noisom Hold, so many and so clos
together, that we can hardly breathe
there are we in the hottest of Summe
and under that scorching Climat
without any of the sweet Influence
of the Air, or briezing Gale to refres

s, ſuffocated, ſtewed and parboyled ltogether in a Crowd, till we almoſt ot each other and our ſelves,

Nay, many times not only our proeſt Enemies, but our Treacherous Friends betray us to theſe intollerable Miſeries; for ſo far is the Root of bitterneſs irritated, and ſuch an Aſcendent it hath got over us, that for vain rifles our paltry Parents, ſhall ſell their Children, and Hubands their Wives nto perpetual Slavery; Nor let any Chriſtian Tyrants for this upbraid us; or if it be (as in truth it is) a moſt nnatural wickedneſs in our People to ell them, is it not upon the matter almoſt as bad in the Chriſtians to buy hem? Nay, rather is not the chiefeſt rime in them, ſince they are the empters and Occaſioners of it? for hey allure our People to it, by offerng them ſeveral ſorts of Goods which hey find they have moſt mind to? nd is not this a fine imployment hink you, for Chriſtians, to run to emoteſt Regions, to get their inno-

cent Fellow Creatures and make Slaves of them?

Whilst we are thus mew'd up in the Ship, besides the inconvenience of heat, and danger of suffocation and the Torture of our Chains, we also run the hazard of being half starved; for the Ship-Masters out of Covetousness, and for their own Lucre will not allow us fit or competent Meats or Drinks, but just enough to keep Life and Soul together, and that corrupt, decayed stinking and unwholsome, by which all our Health and Lives are destroyed or impaired for oft times half or more of our wretched Number dye in the Voyage and others of us, of more sturdy Spirit and Tempers, when they see themselves thus Captiv'd, scorning to preserve a Life that thenceforth would be only advantagious to others, and burthensome to them, by refusing all Sustenance, have shortened their dayes.

As for the rest we are so generally wounded

wunded in our Healths by the ill
age we receive on Ship-board, that
e ſeldom recover our ſtrength, and
hen we come on Shore we find no
ter fare nor Treatment from our
w Chriſtian Maſters, moſt of them
oving as ſharp and Tyrannical as our
vn *Heathen Fathers* and *Brethren* (as
ey call them) for when we by the
ip-Maſter and Seamen have ſuffered
many violent Miſeries and ſore Op-
eſſions, that we are thereby as poor,
eak and feeble as Death, ſo that we
n hardly either ſtand or go, which
ndring us not capable to anſwer
e Covetous ends of our new Maſters,
ir Afflictions are thereby doubled;
r when our ſtrength fails us, the in-
onſiderate and unmerciful Overſeers
ake nothing to. Whip and Beat us,
nd the beſt words they can afford us,
e, *Damn'd Doggs*, *Black ugly Devils*,
le *Sons of Ethiopean Whores*, and the
ke.

Alas! we expected another ſort of
Treatment from the Chriſtians, who

apart themselves the Sons and Favourites of the God of Love and Goodness, and who (we have been informed) are, or ought to be endued with the Spirit of Meekness, Innocency, *and do in unto all as they would be done unto.* We understand that to be a Christian is to live under the Government of the Divine Principle of *Benignity* and *Well-doing*, from whence all good Vertues are deriv'd, as streams from a Fountain: But verily we find little, very little, or scarce any sign at all of this excellent Spirit to reign in the hearts of our Masters or Overseers; but on the contrary, find them over-ruled and filled with Deviliſhness, Cruelty and Oppression, which are so extream that we can as hardly bear them, as the *Israelites* of Old could the grievous and unreasonable Burthens of *Egyptian*, *Pharoah*, and his *Task-masters*, which did force them to cry unto the Lord for ease and deliverance from those cruel Bonds and Slaveries, even as we do at this day.

To

ure by a particular Bill of Parcels, ould be too tedious, we ſhall In- ance in ſome few of the moſt Inſuf- rances, that all knowing Power, to hom our Cries are directed, knows ll the ſeveral aggravations of them, nd the Conſciences of our Maſters, annot but witneſs to the Truth and uſtice of our Complaints.

1. Though we acknowledge man is born to Labour, and had not hands only given him to put Victuals into his Mouth, but firſt to uſe them in til- ing the Earth, and getting Food and all other things requiſite for humane Life, yet certainly the merciful God never intended that any of his Crea- tures ſhould be forced to Labour be- yond their natural ſtrength, nor have burthens impoſed on their weary Shoulders, greater than they are able to bear: Labour was undoubtedly en- joyned as an exerciſe to preſerve Health and Strength, and prevent Sloth and

Idleneſs, not as a perpetual Plague to deſtroy Nature, and make Life a Torment, and Death a Courteſy; yet our *Flint-hearted Tyrants*, not content with diligent Induſtry and pains, force us to unreaſonable Labours, both for toil and continuance, beyond the power of Nature; and whereas a good man is merciful even to his Beaſt, they extend no Compaſſion to us, who are of the ſame Species with themſelves, but ſlave us on in continual drudgery, till our Heart-ſtrings crack, and our Nerves are enfeebled, and our Marrow is exhauſted, and our Bones fall under their Burthens, and our Spirits are conſumed, and our Souls in Wearineſs and Anguiſh, wiſh for Death rather than Life.

The end of all Natures Motions is **Reſt**, nor can ſhe perform any of her Operations without Refreſhment; *Ground* alwayes plow'd yields little encreaſe, but muſt lie fallow now and then, if you expect a Crop: *A Bow* alwayes bent will hardly ſend an *Ar-*

row

ew to the *Mark*, but our inconsiderate
Masters regard neither the voice of
Nature nor *Reason*, but with Cruelty
ompel us to Labour beyond our
rength, and allow us no competent
me of *Rest* or *Refreshment*, in so
uch that often-times we are forc'd to
ork so long at the *Wind-Mills*, until
e become so *Weary*, *Dull*, *Faint*,
Heavy and *Sleepy*, that we are as it
ere deprived of our natural Senses,
r like men in a maze, that we fall into
nger, and oft times our Hands and
rms are crusht to pieces, and some-
mes most part of our Bodies; and
hough sometimes these evils do befall
s through Carelessness, yet oft times
ney come by the means aforesaid.

So also we are forced to stand and
ork at the Coppers, in the hot sul-
herous Fumes, till Nature being
vercome with weariness and want of
roper Rest we fall into the fierce boyl-
g Syrups, and in these disasters little
no pitty is taken of us, for though
me indeed profess a superfinal Sorrow

for our mischances, it is chiefly for their own sakes, not ours, because thereby they have lost the worth of so much Money as we were reckon'd at, not for the loss of our Lives, which yet to us are as precious, and of as much value as those of our proud and haughty Masters; and so also they are in Thy sight, *O our gracious Creator!* for we likewise are the work of Thine hands, and endued with equal Faculties, both *ensitive* and *Intellectual*.

As in the excess of Labour, so also as to the hours of working, our *Christian* and *European* Masters do commit great Errors, compelling us to work all day in the scorching heat, till our Spirits are thereby exhaled, and our Radical Moisture dryed up, which is the fountain of Life; they seldom considering the nature of hot Climates, wherein no Mortal can endure so many hours severe Labour as in colder Regions. For, 1*st*. The Constitutions of men in hot Climates, are naturally weaker than in cold: 2*dly*. They come

to

Maturity in fewer years: 3*aly*.
he continual Heat of the ſcorching
n opens the Pores, and at thoſe in-
merable *Sally-ports* powerfully draws
t and ſteals away the ſweet Oyl and
adical Balſom of Nature, which
uſeth a dull faintineſs and wearifom
diſpoſition to attend the whole Body
ith great *Drought*, which proves very
urious to *Health* and *Strength*: 4*thly*.
l ſorts of Foods are here of a weaker
more unfirm Nature than thoſe of
ld; and as they ſooner arrive to
aturity, ſo conſequently they ſooner
riſh and corrupt.

For all which reaſon, it is unreaſon-
le to expect men ſhould conſtantly
d without due intermiſſion undergo
h Labour and Travel in torrid
mates, as in thoſe more temperate
d refrigerating. Do not hot Coun-
es preſently ſet open all the Gates
d ſecret Paſſages of Nature, even
the very Centre? which weakens
l evaporates the pure ſubtle or vo-
le Spirits, whence follows exceſ-

ſive

five Sweating, Drought & Faintineſs; whereas on the contrary, cold Climates ſhutting up the external Paſſages, drives the natural heat inward, and makes it more central, which occaſions ſtrong natural Heats and Stomachs, able to digeſt the firmeſt Foods, and in great Quanties, whence Perſons there become ſtrong, hardy and healthy; likewiſe moſt ſorts of Food in cold Countries is of a firmer, ſtronger Nature, and generates a more vigorous Nouriſhment, and firmer Fleſh and Fat, and their Fruits will generally keep longer good: Nor did the All-wiſe *Jehovah* intend or require men to work and labour ſo ſtrenuouſly much and long in hot Climates, having in his natural Providence made no ſuch occaſion for it, becauſe there is there no Winter, nor ſharp ſaturnal Airs to cut off and deſtroy what the Summer brings forth, but Nature here is always pregnant and teeming, and diſplays her ſelf in all Seaſons of the year, with pleaſant and fragrant

Fruits,

Fruits, and prepares them to an higher degree, and fitter for present Food, though not so firm and lasting. Besides, People in hot Regions have not need of so many things; there is no occasion for their Houses being so close nor furnisht with so many Circumstances of Beds and Bedding, continual Fires, and the like Provisional Accommodations to be laid up before-hand, either for Man or Beast; as also half the Clothing will furnish Nature; and the same is to be understood of Foods; for all things necessary to the Maintenance of Life are far easier, and with half the Labour procured in hot Countries. But these things our Masters never lay to heart, but lay burthen upon burthen, till we utterly sink under the weight of their Oppressions; though many of them cannot but be sensible, that they themselves, though they do little or nothing but eat and drink of the choicest Meats & Drinks, and sleep their fill without disturbance,

yet

yet they are here nothing so strong or able to endure Labour and robust Exercises, as they have been and would be in cold Countries; which Reflection, if they had any Bowels of humane Sympathy and Compassion should encline them to moderate our Servitude, and grant some Allowances of respit and Refreshment unto us, such as might enable us both more cheerfully and effectually to serve them.

It is a custom amongst many of the great Dons of Masters, to allow their Servants little more than only a small piece of Ground to raise their whole Food and Sustenance from; and tho' this be hard, yet that which renders it worse, is, that they will not allow us any sufficient time to manure it, but we must abate it out of that little time which is permitted us to rest in, otherwise, it must be done upon their Sabbath day, whereon we are allowed to rest from our ordinary Labours for our Masters; but if then we must work as hard to manure our

mall pittance of Ground, or elſe ſtarve, do not find what great advantage we ave of that day more than another.

It is alſo an order or cuſtom in me Plantations, where the Chriſtians habit, to allow their Negroes two ours Reſt at Noon, *viz.* from eleaven theClock till one, which is a wiſe and ghteous Law; but few there are that ill admit us above half that time, ut hurry us again to work, which roves very injurious to our Healths; r then the Sun (which is the central eat of the Univerſe) draws near the eridean, which does powerfully en the Pores, eſpecially of thoſe that bour hard in the ſcorching beams ereof, and exhales the Radical oiſture, which weakens and indiſ- oſes the whole body and mind, and nders us unfit for the After noons ork; for he that ſhall reſt from eaven till wo, which is three hours, nall thereby be rendred ſo lively, ghtſom and brisk, that he ſhall be ble to perform more labour than

another

another man of the same natural strength, that is kept to it all day long, or allowed but one hours rest only, and with much less prejudice to Nature.

This is a thing worthy to be considered by our Masters; for it would add much to their *Profit and our Health*, which is also their *Wealth*; for pray tell us, *O you brave and swaggering Christians!* who exercise this strange and severe Mastership over us, who sport your selves in all manner of superfluity and wantonness, and grow fat with our Blood and Sweat, gormandizing with the fruits procured by our *Slavery* and sore *Labour*; set by your *Rum-Pots*, your *Punch-Bowls*, your *Brandy-Bottles*, and the rest of your *Intoxicating Enchantments* for a while, and stand still a little, and suffer the cool of the day to overshadow you, and the long obstructed Fountain of Reason in your Hearts to send forth its streams, and then you will be able to tell us what heart or life, strength

or

courage any man can have that es to his sleep late, with half his lly full, and it may too what he did t, was but of little Nourishment, d that unfirm, and then to be cal- d out again as soon as 'tis light, and ork hard till a eleaven or twelve a ock, and to have neither Mistrisses r Maids to provide you any Break- st, and at Noon to have but one ours rest, and a poor sorry Dinner, thing but a few *Potato's* or *Yams*, d these without either Butter or read, and as soon as you have got few of these into your Belly, to be urried again to work in the scorch- g Heat, until it be dark: Tell us, I treat you, what Livelineſs or Brisk- es would you have if you were un- er such Circumstances, not for a day two, but from Week to Week, d Moneth to Moneth, and Year Year? Or would you be willing be thus treated and dealt with, if ou were in our condition? No, no, am certain you would count it hard,

very hard measure, and compla
loudly of Cruelty and Oppressio
and will you, can you be offend
and angry with us for doing n
more than what you cannot but a
knowledge you would do yo
selves?

It may be you will say, That *P*
tato's, *Yams*, and the like, are a brav
nourishing Food; And indeed so the
are, yet give me leave to tell you, tha
they afford but a weak unfirm fadin
Nourishment, in comparison of ma
ny other things that are to be eate
alone, especially to People that hav
nothing else, and continually wor
hard: And for you that so cry up th
Excellency of these things, which c
you all would be contented to liv
with such Food only for one quarte
of a Year, and sometimes to wan
that too, as you know we often do?
I'll warrant you would then think
it miserable fare, and be ready
to Swear you should be starv'd,
and yet you might much better sup-
port

part your ſelves therewith then we, becauſe you live eaſie, or rather idle Lives in compariſon of us; for you lie on Beds, and as long as beſt pleaſeth your ſelves, and ſcarce do an Hours work in a Moneth; and if you got but to your next Neighbours to ſmoke and drink, you muſt have an Horſe to carry you, and a Slave to attend you; and during all the hot time of the day, you take your Reſt, or keep out of the torrid Beams of the Sun; and if you with all theſe Advantages cannot live on bare *Yams* and *Potatoes*, how do you think we can go through with our continual hard Labour, with no other Proviſions?

The truth is, our *Slavery*, *hard Uſage* and *Burthens* are greater than we can bear; and yet if we complain, our *Remedy* is like your going to *Doctors*, when a man is ſick, or wants his *Health*, viz. worſe than the *Diſeaſe*; How often are we compelled to carry heavy Burthens five,

fix, seven, eight, nine or ten Miles, *viz.* an *hundred Weight*, or more, with one to follow us with a Whip and a Spur, until our very Hearts ake, and our Limbs fail to bear us, and when we come to our Journeys end, there is *no Breakfast*, *no Mornings-Draughts*, *no Refreshment* provided for us, but only *Water*, where we can find it, so that we are forced to pilfer *Sugar*, *Malassus*, *Poultrey*, *Corn*, or any thing of that kind, and sell it to buy a little sorry stinking rotten *Fish*, or *Flesh*, to give our *Herbs* and *Roots* an *Hogo* or Taste; And then we have so many Miles to travel back, and there no Rest, but presently to work again till Night, and when we have thus moil'd and toil'd al day long Worse then Horses, our Accomodation is worse than theirs too, for we have no Meat, no Provinder provided for us, but have our Suppers not only to dress and cook, but to get, which oft times we hazard our Lives to procure.

For

For our Masters and Governours make Str & Ordinances, That it shall be lawful for any that take us a stealing Hens, or any other Fowls or Provisions, not only to beat and whip us at their pleasure, but also to kill us, and yet at the same time some of these godly Law-makers will force us, that is, put us upon an unavoidable Necessity, to steal Provisions from our Neighbours, by not allowing us any thing near sufficient Quantities of Sustenance, to support and relieve the Necessities of Nature, or answer the continual expence and waste of Spirits by such grievous Labours as they compel us to undergo. And yet though they make such severe Laws against us, it seems they themselves do not account Stealing in it self any Evil, for besides their daily practice of over-reaching one another in Bargains, which is but a civil way of Stealing, we remember that not very long since, six or seven of our Country-men, who were Slaves to a great

man, were taken ſtealing of Proviſions from one of his Neighbours; he that took them did not uſe the rigour of the Law, that is to kill them upon the place, but very Neighbourly brings them to their Maſter, and complains, who ordered the Overſeer to whip them ſoundly; which being executed accordingly, the Maſter commanded them to be brought before him, and there complemented them in this manner; *You Rogues! I beat and whip you not ſo much for Stealing, as for that you ſuffered your ſelves to be caught.* Is not this rare Chriſtian Equity, to beat us unmercifully for that which they themſelves do but Laugh at, and make a Jeſt of? Does this ſavour of the true Chriſtian Spirit? Nay, certainly, but of the depraved Helliſh Nature. This more than ſavage Cruelty and Oppreſſion proceeds without any Compaſſion to Age or Sex, for they have no regard to the Weakneſſes, Diſeaſes or Infirmities of our Women, nor of our

dear

ear and tender Infants, they make
ur Wives, during the time of their
regnancy, work equally with the
eſt, even until the very day of their
elivery, or Birth of their Children,
hich we can ſcarce call their *Lying-*
e, for, alas! they have no moneth-
y Nurſes, nor groaning Cheeſe, none
f the Comforts of Ale, or Wine, or
audles, or rich refreſhing Suppings,
ut muſt be content with a few dry
otatoes, and a Caudle made with
inking *Mackarel*, or Broths of un-
holſom putrified Fleſh, and glad if
hey can get it; for in truth they al-
ow them little or nothing more than
t other times, and but two or three
ayes Reſt; and then they muſt out
gain into the Field with their young
nd tender Babes, and leave them
prauling on the Ground, which is
heir only Nurſe and Cradle; nor
can they expect any Rocking, unleſs
God to puniſh our Maſters Inhuma-
nity, ſhould ſend an Earthquake;
Nay, when they cry for want of the

presence and tendence of their Mothers, and for lack of Sustenance, our rough and churlish Overseers will hardly allow time to give them Suck.

If our Women be disordered by the natural Infirmities attending their Sex, or by the frowardness and crying of their Children, which have broken their and our short Hours of Sleep; No body comes and asks, *Forsooth! how have you rested to Night?* Nor cries, *Pray keep no Noise, she has not slept well to Night*; No, no, let the case be how it will, as soon as the Gray-ey'd Morning draws the Curtains of the Day, and the Light begins to peep from behind the Mountains of the East, the blustering Overseer blows his Horn, or Sheal, and then presently all Excuses set apart, we and our Wives must turn out with our tender Children, whether we or they be well or sick, disposed or indisposed, it matters not, to Work we must go, under the Whip and the Spur, and the Sun's scorching Beams

all

l the day long, and none comes and
ſires them to eat a bit and drink
fore they go out, to prevent the
ind; but on the contrary, if our
ives never ſo truly plead their In-
ility to labour thus, they find no
ars open to hear them with pity,
t ſevere Hands and luſty Whips rea-
y to lay on cruel Stripes upon their
nder and fainting Backs, and ſo
ey are forced to carry their Children
ith them into the Work-field, and
ckle them there, when they can
t an opportunity all day, and ſo
g them home again at Night, and
ave no refreſhing Drinks, nor pro-
er Foods to ſupply them with dry
r moiſt Nouriſhment. Theſe
ings, though our hard hearted
Maſters regard not, yet methinks,
ur *Miſtriſſes*, if not out of Chriſti-
nity or good Nature, yet out
f reſpect to *Woman-hood*, and their
vn Sex, and by a Compaſſion raiſed
om their own experience of the dif-
ulties of Child-bearing, might be
induced

induced to prevail with their Husbands to be more tender in such cases. but so far are even these counted of the softer Sex, from any such *Commiseration*, that where they alone have the sole command, as when they are left Widdows, or the like, many of them are more fierce, dogged, pinching, oppressing and severe than the men themselves.

But we are not only with unreasonable Beating, made to labour beyond our strength and abilities of Nature, but many of our Masters will not allow us Food that's sufficient, either in quantity or quality, to support and maintain Health, Strength and Vigour; so that being pined with want as well as worn out with excessive Drudgery, we oft times perish, or at least become poor, lean, feeble, and hardly able to go. For as when they do allow us Ground to plant for our Nourishment, the same is so little, as not to be half sufficient for that purpose, and so much the worse, because

they

y afford us no time to Till and Im-
ve it; So when they pretend to
us any Food, more than our
ntation-Proviſions, *viz.* either
h or Fleſh, they will go to all the
erchants in the Town, and dili-
ntly inquire out, and buy the worſt
ey can lay their Hands on, *viz.*
nking decayed Fleſh and rotten
ſh, and cry, *It is good enough for*
egro's, *they care not how bad it is, ſo*
y can buy it cheap; Some of them
deed are ſo free that they will allow
one ſalt *Mackarel* or two a Week,
nt others will afford us none, which
ys us under a neceſſity either to
tarve or Steal; for we are reduced
o ſuch Extremity, that if a Horſe
ye, and is buried ſeveral dayes, if
ome of our People come to know it,
hey will dig up the putrified ſtink-
ng Carrion, and make good Chear
f it; others will eat all the Cats,
Dogs, Rats and Mice they can lay
heir Hands on; So that through Ne-
ceſſity, and the depravedneſs of our
Minds,

Minds, with evil Customs, we
immers'd into all the Beastiality
Uncleanness, which the *Christi*
have never endeavoured to regula
or prevent, but rather the contrar

By these, and variety of other
like Miseries and Oppressions, ma
of us have been brought to dispa
and chuse a miserable sinful Deat
rather than such a wretched Li
whence some have Hang'd, othe
Drown'd themselves, some cut the
own Throats, and procured to them
selves the like violent Deaths; bu
our Blood is of no value in the sigh
of our Masters, which yet we doub
not but will cry unto thee O thou
most just Creator and Governour o
men! for Revenge upon those tha
have been the prime occasions of al
these Evils.

For these hard Usages and Cruel-
ties do terribly awaken the central
Wrath and sleeping Poysons of the
Original Nature, by which means
and provocations we become sullen,

dogged,

ged, malicious, envious, angry
revengeful, all which deviliſh
oſitions are occaſioned, or much
ated in us by the harſh Tyranny
ir Maſters; Hence many times
neglect our Labour, run away,
our Buſineſs, & in the anguiſh of
uls continually curſe our Maſters
heir Poſterity; And thence on the
ſide, our Maſters take occaſion
double their Cruel Uſages to-
s us, and be-labour themſelves
t and Whip us, and hang us up
e Hands, Feet, and the like, and
Pinado us till our Bodies become
piece of raw Fleſh, and we are
ady to give up the Ghoſt: For
h we are, O *Great Creator*! the
of thy Hands, and were made
ne Image, and endued with
al and immortal Souls, yet we
othing more in many of our
rs eſteem, than *their Money*,
ſome of them could find out
to torment and plague us ten
re, they would do it, provided

we

we might ſtill be but able to perfo
our Drudgery, to maintain them
Superfluity and Gluttony.

For our precious Lives are reck
ed no more than thoſe of ſo m
Dogs, though they cannot gra
their Pallates and Paunches,
maintain themſelves in their Lu
ries, and ſinful Vanities, but me
by our Labours, yet on any irreg
Paſſion or deviliſh Humor, ſom
them will ſacrifice our Lives to t
Fury, and neither count it Murt
nor any Sin, neither did we ever
that their Law in ſuch Caſes n
Inquiſition for Blood, or puni
thoſe that committed ſuch Mur
otherwiſe than by a Fine, or orde
them to pay ſo much Sugar fo
buſineſs; as if there were any E
lity, Proportion or Adequatenes
tween ſuch a *Crying Crime*, and
a *triffling* Puniſhment. Do not
Plantations which have drank u
innocent and unrevenged Blood,
unto the Lord, the righteous J

f Heaven and Earth, for Justice and
etaliation? For divers of our *Coun-*
y-men have been Butcher'd this way,
nd little more notice taken of it than
we were Fleas or Gnats, or Wolves
r Bears.

Nay, some of us have been Burnt
r running away (and yet we were
herein justified by the Law of Na-
ure, for who would not escape, if he
ould, out of Slavery?) and this too,
though their Mistrisses and Masters
ight have sold them, to be trans-
orted elsewhere; but their Envy,
assion and Revenge was so great,
hat they prefer'd it before their Gain;
he Widdow Woman above all the
st, (as we have heard) burned her
egro for running away, and saying,
at, *Where-ever he met her, he would*
ll her: So when she caught him,
e was Judge, Jury, Executioner,
d all, though at the same time she
ight have sold him to be Transpor-
d to *Mevis*.

Here was (as doubtless 'tis true) Re-

venge

in the higheſt degree! If she had on
ly threatned him, as he threatned her
she had been even with him, but no
thing would ſatisfie her Malice bu
to Roaſt him. O thou moſt juſt and
eternal Lawgiver, and Perſwader o
all Creatures! Do theſe things taſte
or favour of *Chriſtianity*? Have
they any ſuch Examples left them by
thy Primitive Servants? Or did thy
eternal Son, the Saviour of the World
preach any ſuch Doctrine, or ſet any
ſuch Example in his meek and holy
Pilgrimage on Earth? If not, by
what Authority, or by what Diſpen
ſation againſt his divine Law do you
practiſe theſe things? Is it not from
the power of the Serpent and the
Dragon, *viz.* the deviliſh fierce
wrathful helliſh Nature? Undoubt
edly if they Repent not of theſe their
cruel Crimes, though they call them
ſelves *Chriſtians* never ſo much; *the*
Chriſt of God will ſay unto them, *De*
part from me, I know you not, ye bloody
Workers of Iniquity.

By what right, or on what pre-
ſions is it, O you nominal *Chriſti-*
! that you take upon you to make
your Slaves, to over-labour, half
rve, beat, abuſe and kill us at
r pleaſure? Is it becauſe we are
of your Religion and Belief?
th God any where given a Com-
ſion to thoſe that profeſs *Chri-*
nity, that they may, when they
, fall upon any Perſons, whom
y call *Heathens*, and diſpoſſeſs
m of their Lands, or lead them
ay Captive, and make Merchan-
e of them, and uſe them in all re-
ſts as Beaſts, or rather much
rſe? This was not ſure the way
which *Paul* and *Peter*, and the
er good men of Old, (whom we
n hear you ſpeak of and practiſe)
convert our *Heathen* Anceſtors
your Faith: We have heard ſome
our *Chriſtian* Maſters ſay, *That*
riſt, (whom you pretend to follow
your *Prophet*, *Lord* and *King*) *is*
of the Eternal and moſt Merciful

God, his Right-hand, and his eternal Love, in which he reconciles himself unto mankind, even all those that shall live in this Love-Principle, from which proceeds nothing, either of Wrath, Anger, Violence, Malice or Oppression, but altogether the contrary, as Patience, Courteſie, Good-will, Compaſſion, Charity, and the like, to all the World: This, if we miſtake not, is the true Chriſtian Doctrine, which moſt of you do acknowledge in Words. But how does this conſiſt or agree with the *Violence*, *Injuſtice* and *Oppreſſions* which you exerciſe upon us? Or is your Religion one thing in profeſſion, and another in practiſe? This we are ſure of, though your *Tongues* may be *Chriſtian*, your *Hands* are *Heathen*; nay, moſt times your *very Language* is contrary to your before-mentioned Pretenſions, for how elſe comes it to paſs that you *Rant*, and *Rave*, and *Swear*, and *Curſe*, and call deviliſh *Names* ſo faſt upon the leaſt thing, wherein we diſpleaſe your Humors.

But

But perhaps you will say, That
t by virtue of your Religion, but
r some super-excellent or higher
gnity of Nature above us, you
im a Right to make us your Slaves
d Vassals. But pray, have you this
erogative from your Descent or
digree? Or from some different
brick of your Bodies? Or from your
traordinary *Endowments* of Mind? As
r the first, do not the Oracles of your
eligion oblige you to believe, that
e great God created the Man whom
u call *Adam*, and that from him
me all the People that ever since
ere, or are in the World? And if
, are we not of as good Parentage,
ancient a Family, as noble a Descent
the best of you? Ought you not
en to love us as your Brethren, de-
nded from the same common Fa-
r? or at least respect us as your
nsmen, and of the same Lineage.

Are not our *Bodies* of as proporti-
able a Frame, and as well furnisht
th useful *Limbs*? Are not all our

Senses as good and quick as yours? Nay, are we not naturally obnoxious to fewer Diseases than you, though now indeed by your harsh usage our Days are often shortned, and our Health impaired; but this is not the fault of our Constitutions, but of your Severities, which bring upon us those Weaknesses and Disorders, which we were never before acquainted with; For any Exercises of Running, Leaping, Swimming, and the like, which of you can equal us? As for the *blackness* of our Skins, we find no reason to be ashamed of it, 'tis the *Livery* which our great Lord and Maker hath thought fit we should wear; Do not you amongst Furs, prize pure *Sables* as much as *Ermins*? Is *Jett* or *Ebony* despised for its Colour? Can we help it, if the Sun by too close and fervent Kisses, and the nature of the Climate and Soil where we were Born, hath tinctur'd us with a dark Complexion? Have not you variety of Complexions amongst your

ur ſelves; ſome very *White* and
ir, others *Brown*, many *Swarthy*,
d ſeveral *Cole-black*? And would it
reaſonable that each ſort of theſe
ould quarrel with the other, and a
an be made *a Slave* forever, meerly
cauſe his Beard is *Red*, or his Eye-
ows *Black*? In a word, if our *Hue*
the only difference, ſince *White* is
contrary to *Black*, as *Black* is to
hite, there is as much reaſon that
u ſhould be our *Slaves*, as we yours.

Laſtly, as to our **Souls**, you dare
ot deny but they are *Immortal* as
ell as yours, conſequently capable
f as much Bliſs and Happineſs, be-
ng as well as yours, created in
e Image of God, and of an hea-
enly Original: Have we not the
me Faculties, Underſtanding, Me-
ory and Will? Are we not endued
ith a reflex Power, whereby to con-
emn or approve our own Actions
s they are either good or evil? Are
e not, if we had the advantages of
ducation, altogether as docible, and

apt to learn Arts and Sciences as any of you? witneſs *Averves*, *Avicenna* and others of our Country-men, who were famous *Phyſitians*, *Philoſophers*, *Aſtrologians*, and the like. For in us as well as you, are contained the true Natures of all Elements, the Seeds of all Sciences, and an hidden Epitom of the four Worlds, *Intellectual*, *Rational*, *Elemental* and *Senſitive*.

'Tis true, we are not ſo ready at Words, nor ſo nimble to expreſs our Conceptions, but we can more than [illegible] what is Juſt, and Fit, and Honeſt and Seemly, and know what is agreeable to the dignity of humane Nature, and what not, though the *Chriſtians* deſpiſe us by the Name of *Heathens*; we muſt acknowledge that we are not ſo well acquainted with the wordy and notional matters of Religion, nor do talk ſo much of it, nor keep ſo much ado about it, as many of the *Chriſtians* do, for we do not Wrangle, nor Fight, nor Backbite or Hate one another for, or touching

the

he Worſhip of God: Nor do we Kill, Burn or Impriſon any for not greeing with us, or being of our ntellectual Complexions, becauſe God in his Wiſdom has made all hings to differ; many there are whoſe Eyes are open ſee into the truth of heſe things.

As for our Faith, touching God and Eternity, we have not much to ſay, neither do we ever uſe many Words; For we have only one Book, *viz.* Duttelves, in which is contained the rue Nature and Property of all hings, both Internally and Externally, and happy is he that can read out the *Chriſt-Croſs-Row* in his own Book, it is more profitable to him than a multitude of Books, cry'd up and admired by the World: And this we do know and acknowledge, that there is a good and an evil Spirit or Principle within us, one which prompts, and invites, and leads us to Good, and the other drawing us to Evil; and by the light of the good

Principle, we distinguish between what is Right, and the contrary; and whensoever we do Evil, we are convinced and reproved for it by this good Genius, whereby we are sensible that Lying, Swearing, Adultery, Idleness, Disobedience to our Masters, Burning of Houses, Murther, and the like, are Sins against God; and when at any time we commit any such things, we are accused and condemned for the same in our Hearts, though our Masters, nor any Creature else know thereof.

In short, the main Differences between the *Christians* and us, seem to be no more than these, that they are *White*, and we *Black*, because they are born in one Climate, and we in another; they have *Learning*, as Reading, Writing, speaking of various Languages, and we have none of those Ornamental Advantages; but they may please to remember that the more Paint Glass has upon it, the more it keeps out the Light; They

are

re educated under certain *Rights* and *Forms*, and taught divers *Notions of Religion*, which we are not skill'd in: But the grand point of Religion, *To do as we would be done by*, we understand as well as they, and are sure they practise it less than we. What then do they talk so much of *the Leaves*, when we can see *no Fruits*? Let us *feel* their *Christianity*, and *see* it, as well as *hear of it*, and no doubt then we shall be more in love with it.

These, I say, are the chief Differences; for as to the natural Properties of the *Body* and *Soul*, there is but very little, setting aside Custom and Education. For as I said before, as to the Members of the Body, and inward Faculties, we are alike in all particulars; neither is there any difference as to the *Soul* and *Spirit*, they are as much subject to Passions, Lusts, and irregular Affections as we, as also to Sicknesses, Mortality, and all other Misfortunes; And as your Prophet hath said, *God* (whose wonderful

ful Works we both equally are) *is n*
Respecter of Persons, but every one t
feareth his Name, and worketh Righte
ousness, (according to the Measure
and Gift he has endued every one
with) *whether Bond or Free*, Jew *o*
Gentile, *is accepted of him*. And it is
not the *Name* that will justifie, but
living in the *Nature* and *Power* of *well*
doing, according as the Creator has
dispensed his Gifts to each Person.
And let *Christians* know this as a cer-
tain truth, that neither before, nor at
the great Day of Reckoning, and
when Accounts must be given, good
Words, nor long formal Prayers will
stand them in stead, except they have
lived in the Nature, Power and Ope-
ration of the good Spirit, which we
pray, and wish they would do; and
that they would *Act* what they *Talk*,
and then both they and we should
find the Benefit, to the Praise and
Glory of God, and our own Com-
fort: For this is without dispute, that
since *Christians* do know more of God
and

nd of the heavenly Myſteries than ve do, then there is the more requi- ed of them; and how they diſ- harge themſelves in their Practice ve cannot ſee; for ſurely they do very little or not at all live in, and nder the *Chriſtian* Spirit; for that eads all that are guided by it, to love even their Enemies, to take Com- paſſion, and do unto all as they would e done unto, and alſo endues it Fol- owers with the Virtues of *Meekneſs*, *Humility*, *Self-denyal*, *Temperance* and *Purity*, and to deny all Ungodlineſs nd worldly Luſts.

But inſtead of theſe dictates of thy moſt holy Religion, O thou great Preſerver of men! they enſlave and oppreſs thy poor unworthy Servants, and are drunk with our Blood and Sweat; We riſe early, and lie down late, and labour beyond our ſtrength, whilſt our luxurious Maſters ſtretch themſelves on their ſoft Beds and Couches, they drink Wine in over- flowing Bowls, and ſet their Brains afloat

a-float without either *Rudder* or *Compass*, in an Ocean of other strong and various Drinks, even till they are Drunk, and vomit up their Shame and Filthiness, whilst we are allow'd nothing but Water, and now and then a little *Convoy*: They feast themselves with the fattest Lambs, and variety of rich costly Foods, and live in all Uncleanness and Gluttony: They have their Men-Servants, and their Maids, their Coaches and Horses to wait on them, whilst we groan under the over-grievous Burthens, and excessive Labour which they impose upon us: They wantonly consume the Encrease and Product of our heavy Pains in Riot and Voluptuousness, in Superfluity, and all kind of extravagant Vitiousness; their chief *Study* and *Philosophy* being to gratifie their liquorish Palates, and insatiate Paunches, and to enslave us with many intollerable Burthens; so that their Lamps are ready to be extinguished by their Superfluity and Excess of Oyl, whilst

hilſt they make frequent and ſolemn *Feaſts*, (that is, offer Sacrifices, and elebrate Feſtivals to their Idol *Belly-God-Paunch*, the Divinity which they hiefly adore) and invite our rich Maſters and Dames, and there they it Eating and Drinking, (whether hey have any Appetites or no) in a ormal way, perhaps two or three ſours, inticing each other to Gormandize and Guzzle down great Quantities, and variety of rich Food nd ſtrong Cordial-Drinks, not only eyond the Neceſſities, but even the ower of Nature; and yet not therewith content, when they have thus lready exceeded all bounds of Temperance, they yet proceed to gorge themſelves with Wine, various ſorts of brave noble Fruits, Tarts, Sweet-Meats, and a thouſand Novelties brought from forreign Regions of themſelves, more than ſufficient for a ſober and temperate Meal, not conſidering the Injuries they thereby do both to their Bodies and Minds, not

regarding

regarding in the mean time, the ſtarving condition of us their poor Slaves, that would be glad of the Crums that fall from their over-ſpread Tables; and yet 'tis from our ſore Labour, and grievous Sweat, and pinched Bellies, that what they thus wickedly waſte upon their pampered Luſts, is extracted.

Alas! how few of our *Chriſtian* Maſters, do ever conſider or endeavour to put into practice either *Abſtinence* or *Sobriety*, though their own Prophets and Apoſtles commend thoſe Virtues as the ſureſt Bulwarks and Fortifications againſt Temptations and Viciouſneſs, and ſuch as render the Body pleaſant and healthful, fit to diſcharge all its Functions, and prepares the Mind to be the Temple of the Lord. But theſe are things too ſublim for our gorbellied *Chriſtians* to conſider of, when a number of them gather themſelves together to the Burial of a Swine, which they will Roaſt (or burn) it whole, and then

bury

ury it in their ungodly Paunches, nd make them swim in their foolish logshead, accompanied with *drunken healths*, and *roaring Huzza's*, where ne or two of these *Epicurean* swearng roaring *Christians* will destroy in superfluity as much as an hundred of s poor Vassals can get with our hard nd sore Labour.

But why, O ye *Christians*! do you ius violate the Commands of our reator, and withstand, and walk ontrary to the pure innocent Laws f Nature, and by your *Intemperances* nd *Oppressions* contemn the great aw of Love, and doing unto all heir fellow Creatures as they would e done unto: Consider these things npartially, and count us no longer *Dogs*, nor hide the Pearl any longer n your ungodly Earth, and be as diligious and careful to look for it, and ind it, as you have carelesly lost it, nd you shall see and know the Errors f your wayes; and above all, know his, that every Master must give an

Account

Account of his Stewardship to the grand Master of Heaven and Earth, and that there must be Retaliation made, either in this World, or the World to come.

But alas! what likelihood or hopes are there of our Relief, Ease, or Refreshment from those *Oppressions* and *Burthens* under which we languish, when these we complain of are become so unnatural, that they deal as hardly and cruelly with their own Seed, even the Fruit of their own Loins, as with us? For do not our Masters, to gratifie their raging Lusts, sometimes take our Women, and make them their Concubines, *viz.* either our Wives, or our Daughters, which best pleaseth them, (For *Adultery* is accounted no greater a Crime amongst many of them than *Fornication*, & both of them but *Venial Sins*, *Tricks of Youth*, or *Modish Gallantries*) upon whom they beget mungril Children, that are neither White nor Black, but between both, which

hich therefore are called *Molatto's*,
nd when these poor Women in
mpliance with such their brutish
eats, have conceived by them, and
ought forth, yet the Fathers, being
ithout natural Affection, though
ey are their own Seed, do expose
em, and make them perpetual
aves, both they and their Posterity.
ow what can be more hellish Cru-
ty, or greater Baseness, then for
en to afflict their own Seed, to be-
t Children in their Drunkenness
nd Paroxisms of Lust, and then not
care what becomes of them; nay,
make themselves Authors of their
liseries as well as of their Beeing,
nd instead of providing for, and well
ducating them, to enslave and ty-
nnize over them, and leave them
that wretched condition to all Ge-
rations: There cannot sure be a
eater Sin against Gods pure Law
Nature; Do not the whole Hosts
the four Worlds condemn this?
nd will not the very Beasts of the

Earth rise in Judgment against such vile hard hearted Wretches, and Nature disown and spue them out as abominable?

For as the Cruelties and Oppressions of our Masters are *our Plague* at present, so they will certainly draw down Judgments on *themselves* in time, if not prevented by Repentance and Reformation; for their Violence awakens the center of darkness Wrath, both in the internal and external Nature, and by a secret and sympathetical Power these awakened poysonous Properties do strongly excite the malignant Influences of the *Cœlestials*, and attract their *Male Configurations*; for every particular Quality in *Nature* has a Key in it self to open the Gate of its own Principle whence proceed many Calamities, according to the degree of the Sin or Evil committed, there being a certain Secret (by powerful sympathy) between the *Cœlestial* and *Terrestrial* Bodies, by and through whose evil Influences mutually work

on each other, *Plagues* and *Ven-*
ce, and *Calamities* are engendred;
n the other side, by their benigne
uences sweetly clasping and em-
ing each other in *Harmony*, *Peace*
Plenty, *Health* and *Security* do
ceed.

or this cause it is in point of *Self-*
rest, a thing of dangerous Conse-
nce for our *Christian* Masters to
so severe towards us; for the
aning of him that suffereth Pain
Torment, is the beginning of
uble and Misery to him that is
cause thereof. And it would be
l for them, and happy for us poor
sals, if our Masters would but be
ber as to consider, and be sensible
his Truth, that their fierce *Wrath*,
lence, and *Oppressions* to us, do
rly demonstrate that the *poysonous*
ath is awakened, & does predomi-
e in them, so that let them call them-
ves by what *name* or *title* they please,
s Servants they are whom they obey;
dark fierce Spirit has overcome the

good Genius in their Soul, and all the pure Virtues, as *Temperance*, *Compassion*, *Fellow-feeling*, *Courteſie*, *Humanity*, *Juſtice* and *Charity*, are clapt under Hatches, juſt as we were when we were brought Captive out of *Guinnea*, into the Land of Bondage. And then this irritated Wrath, or poyſonous Spirit, does powerfully penetrate all *Elements* and *Bodies*, and where-ever it finds matter capable or diſpoſed to receive its malignant Rayes they incorporate: For the *All*, *wiſe Creator* has endued every thing in all the four Worlds with an attractive and influential Virtue; and therefore the Sons of men by their *Uncleanneſs*, *Violence* and *Oppreſſion* do firſt awaken and ſtir up the wrathful Spirit in themſelves, which kindles the Wrath in the *Cœleſtial Bodies*, and attracts their ill Influences; and if whole Nations or Countries live in the irritated Wrath, then there are ſhowered down Epidemical Diſeaſes as *Peſtilence*, *War*, *Famine*, and the like

according to the nature of the
ls committed, or Properties of Na-
e that were awakned.

The ſame is to be underſtood when
particular Perſon or Family has
akned the *poyſonous Wrath*, it doth
verfully attract the male Influ-
es, whence Sickneſs, waſte of
ate, and many other great
oubles & Miſeries, both to the Body
l Mind follow; the truth of this
ly Experience doth teſtifie; how
ny of our great Maſters have by
ir *Vitiouſneſs*, *Uncleanneſs*, *Intem-*
ance, *Violence* and *Oppreſſions* both
Man and Beaſt, whom they have
l the Government over, fallen into
at Diſorders, Diſtempers, Loſſes,
ſſes, Troubles and Vexations, ſo
t their Children that were kept ſo
e and choice, that they would
dly ſuffer the Air to blow on them,
their Legs to carry them whilſt
y lived in Proſperity, are many of
m come to nothing? ſome forced
work hard for their Bread, others

have taken worſe Courſes, and h
been immaturely cut off.

'Tis true, the Evils both pri
and publick are ſometimes more
lerable, alſo the good Life and P
ers of ſome ſober People that liv
a Town or Country, do interpoſe,
in ſome degree withſtand or mitti
the poyſonous kindled Wrath, ſo
the Judgment is ſometimes defer
and with-holden, as for two or t
Ages, according to the degrees of
awakned Evils, and the intermin
Virtues.

Therefore ſince we have obta
the favour to plead our own Ca
we will be bold to tell our Maſ
that theſe things cannot be other
it being the eternal Law of Go
Nature, that whatever *Evil*, *Vio*
or *Oppreſſion* is committed, eithe
Superior or Inferior, if not repe
of, there muſt be a time of Ret
tion either in this World, or tha
come, according to the Nature o

vil; for as there is such an Affinity tween man and man, that they can ove each other either to Love or ate, so there is a proportionate Si-ilitude between him and the *Cæle-ial Bodies* and *Elements*, Man being ot only the Image and Likeness of od and *Nature*, but the *Horizon* of oth Worlds, in whom the superior nd inferior Natures are conjoyned, nd have their Intercourse; for he the Off-spring of the Stars, as well s the Sun of the Earth.

Therefore let us praise and magnifie he Lord, Creator of this wonderful Nature, which is surpassing humane Understanding and Number; For here is no Religion or form of Worhip in the World so noble and well-leasing to him, as for mankind to mitate him by living in, and under he power of the eternal Principle of is *Light* and *Love*, which will lead ll that hearken to the Voice of *Wis-dom* into all Innocency and Well-doing, and thereby as naturally at-

tract or draw down the sweet and pleasant Virtues out of all things, as the *Loadstone* doth Iron.

But on the contrary, our Masters have built their *Babel*, and fortified themselves with the Poysons of *Saturn*, and Fierceness of *Mars*, and made *Gluttony* their *Trade*, and *Violence* their *Study*, whence proceed all our Miseries and Oppressions, which at long-run recoyl back upon themselves with Interest, destroying all their peace of Mind, health of Body, and outward Estates. For are not most of those that thus violate our *Creator's* Law in Nature, miserably afflicted with many cruel Diseases, as the *Stone*, *Collick*, *windy Distempers*, *Palsies*, *Cramp*, *Leprosies*, *Kings-Evils*, *Gout*, *dry Belly-Aches*, *Dropsies*, *Consumptions*, and an hundred other Evils of this Nature, which they also intail on their Posterity; so also are they plauged with Vexations and Discords between Man and Wife, and with disobedient and rebellious Children;

Children; *Rot* and *Murrain* amongſt their Cattel, their Crops blaſted or poiled by unſeaſonable Weather, Loſſes and Diſappointments in their Trading, even to the conſumption of their Eſtates; All which are the *Judgments of God*, and juſt Rewards that follow *Oppreſſion*, *Violence* and *Cruelty*, and of ſpending the Blood and Sweat of their poor *Slaves* in ſuperfluous Wantonneſs; for they make nothing to ſquander away Talents in Courtly Vanities, and value not Money in the way of *Glattony*, then it ſhall go by whole Sale: But if a poor Slave breaks but *a Glaſs*, or miſcarries in any little inconſiderable thing, then preſently the *livid Poyſon of Saturn* is raiſed, and the flaming *Thunder-bolts of Mars* are let fly in the greateſt Fury and Fierceneſs imagiable, and the beſt word that comes out of their Mouth, is, *Dog*, *Devil*, *damn'd Dog*, *Bitch*, and the like helliſh Expreſſions, not to mention their horrid *Oathes*, *Curſes* and *Execrations*, which

which lewd Words are followed by *inhumane Blows*; for they fall upon us with *Whip and Spur* till the Blood come, and we are almoſt killed with their Cruelty.

And though they boaſt, and ſpeak excellent things of the *Chriſtian-Religion*, and contemn us for being ignorant of it; yet 'tis plain they never deſign that we ſhould know and embrace it; for why elſe do they make it loathſom in our Eyes, by acting ſo contrary to its *Genuine* Nature and Principles? Why do they dreſs up that which is the *greateſt Beauty*, and the moſt *amiable* thing in the World, in the ſhape of a frightful deformed *Hag*, or terrible *Fury*, that ſeems good for nothing but to *Bite* and *Scratch*, and *Prog for its Paunch*, and wallow in Uncleanneſs like a Swine? Were they in earneſt, or deſirous to make us *Chriſtians*, and ſave our *immortal Souls*, they would remove out of our way all *Stumbling-Blocks* of Scandal, & draw us with the

Cords

Cords of *Love* and *Meekneſs*; they would ſet us Examples by their blameleſs Lives, and holy Converſations, they would be at pains and charge to teach us the Foundation Principles of *Chriſtian Religion*, and to read the *Bible*, and would in thoſe, and other Exerciſes of *Virtue* and *Piety* bring up our little *Ones*: But ſo far are they from any of this, that they act the direct contrary, and deſire and endeavour to keep us *Heathens*, that we may continue their *Slaves*, and thereby are Guilty not only of oppreſſing our Bodies, but (as much as in them lies) of *damning our Souls*.

But our God is more merciful, and expects a Return but proportionable to the Talent he hath intruſted; his Ways are the Paths of Love, and all his Out-goings are Compaſſion; he hath not left us without a guide, even a Light ſhining in a dark place, to the conduct whereof, if we give heed, we ſhall do well.

Nor

Nor do we in this Complaint intend to tax all our *Christian* Masters, for we must acknowledge that there are some few of them more Just and Merciful unto us; for though under them we labour hard, yet we have our Food in some order, both as to Quantity and Quality, and have tolerable Rest, which gives us Life and Vigour in our occasions; neither do they lay upon us Burthens greater than we can bear; besides, they often speak kindly to us, which chears and comforts our Hearts and Spirits; they call us no evil Names, which is well liking unto us; They allow us the usual time each day to rest in, and eat our Food; They treat our Women more kindly, and allow them better Accomodations, when they bring forth their young Ones: And though sometimes some of this better sort, will command our young Women to be their *Concubines*, yet then in such cases, if they prove with-Child, they will have some regard to their own

own Seed, and reſpect to the Women: And it is alſo obſervable, that all ſuch as deal any thing gently, and with Moderation and Compaſſion towards us, are generally bleſſed with the Dew of Heaven, and with conſiderable Profits, and their Men and Women Servants, and Cattel, do ſtand to Health, and thrive; for by well-doing, though it be but as it were by halfs, they attract ſome of the ſweet Influences, both of the ſuperior and inferior Worlds, and go not without a Reward; which might teach all our Maſters to imitate that courſe, and uſe Pity, Good-will and Equity in their dealings with us, whereby they would not only preſerve a good Conſcience void of Offence, which is the greateſt and moſt durable Riches on this ſide the Grave, but alſo might increaſe their outward Wealth, by ſaving them in their Purſes one, two, three or four Hundred Pounds *per* Year, in the buying of Slaves.

For

For the Tyranny, ill Usage and Improvidence of the generality may further appear by the great Numbers of our Country-men and Women that are brought every Year to *America*, and the Isles thereabouts, which shews the vast Consumption or Destruction that is made of us in those parts; we shall only give one Example; in the small Island of *Barbadoes* there are supposed to be commonly resident, *forty* or *fifty* Thousand of our Country-People, that are *Slaves*; and though we have our Custom of *Plurality of Wives*, and are naturally as fruitful as most Nations, yet *our Off-spring* will not maintain the Number, but they are forced yearly to bring in by Shipping, several *Thousands* more of our Country-men, as *fresh Supplies*, and to maintain the *old Stock* or Number: so that it looks like the *Fields of Mars*, where often *Recruits* are required to supply the place of the *slaughtered Soldiers*. Now would not any rational man

conclude,

conclude, that if *One Thousand* Men and *One Thousand* Women, (most of them young, and capable of Generation) lived in a seperated place or Isle, where they want for no Conveniencies, for a matter of ten or twenty Years, who, (I say) could but in reason expect these two Thousand to be multiplyed at least to four Thousand, or more, and that they would encrease so fast as to grow rather Superfluous and Super-numerary, than that there should be any occasion to purchase more at dear Rates, from remote Regions: For thus it usually happens in other parts of the World, as *England*, (which is the Country of many of our *Christian* Masters) does not it spare every Year great Numbers of Men, which of late Years have settled several *Colonies*, and peopled divers Countries and Islands in *America*, which are like to become very numerous, and yet still their own Country rather over-stockt, than wanting of men to carry on their Affairs;

Affairs; besides, there come thence great Numbers of Young men, as *Factors*, *Sea-men*, *Soldiers*, and others that daily are transported by Troops, many of whom never return again: And how many Thousands of Women might *England* spare yearly? of whom many that are fit and capable of Generation, are never married; and others, through want of good Husbands in time, or to please their Parents humours, or for base Lucre, marry Old, and have no Issue, and yet still *England* wants no People, but (as we have heard) is able to spare two or three Hundred Thousand on a good occasion; And why might not we in *America* encrease and multiply proportionably, were it not for those violent Oppressions, and harsh Usages, which our Masters afflict us with, whereby we are destroyed before our time? And is it not a strange, & an unheard of thing, that a fourth or fifth part every Year should dye, and be made away with,

more

more than there are born? Or can here be a more undeniable Evidence of the *Cruelty* exercised upon us, occasioning this extraordinary *Mortality*, and the *immature Deaths* of such great Numbers of us yearly? And though nothing can be more against our Masters Interests, since their chief Wealth consists in their Servants, yet the *devilish Wrath* has such power over them, that they will not forbear their Oppressions, though to their own *Detriment*, as well as our *Destruction*.

Therefore *despairing* of *Relief* from them, *to thee, O thou most merciful Creator! we address our Complaints; it is thou alone who must put a Period to our Miseries! Let our Cries come unto thee, for we are the Works of thine Hands, though now become* Slaves *to unreasonable men: Mollify our Masters obdurate hearts, and endue them with true Understanding and Christianity indeed, as well as Name, and then shall we and our Posterity have ease from these intollerable Burthens, & with enlarged Hearts, and loud Songs of Joy in our Mouthes, celebrate thy Praise, who art both our Creator and Redeemer.* Amen! Amen!

A

DISCOURSE

In way of *Dialogue*,

Between an

Ethiopean or *Negro-Slave*

And a

CHRISTIAN,

That was his *Master* in *America*.

The Third Part.

Master. COme hither, *Sambo*, you look as gravely to day as a *Dog Out-law'd*, or a *Justice of Peace* set in the Stocks; I doubt you have been doing some *Rogury*; I call'd you to mak

make us *some Sport*, let us see one of your *Dances*, such as are used in your own Country, with all your odd Postures and Tricks, for Diversion; I have heard you are the best at it of all my People.

Slave. *Boon Master!* If you will have me Dance upon mine Head, or Caper on the top of the House, I must do it, though I break my Neck; for you are become Lord both of my *Feet*, and every part of me, but I fear I shall not be able at present to answer your Expectation handsomly, I am so much out of humour, and unfit for *Feats of Activity*.

Master. Why? What's the matter Sirrah! I'll warrant, you have been frolicking so long amongst your Companions, that now you'l pretend your are *Weary*.

Slave. Truly, Sir! this being the *only Day* in the Week you spare us from hard labour, and allow us for Recreation, we do a *Sundayes* amongst our selves, endeavour to *forget* our

Slavery, and skip about, as if our Heels were *our own*, ſo long ſometimes, till our Limbs are almoſt as weary with that, as with working; But that is not my preſent caſe, for I have been walking all alone ſeveral hours upon the Shoar, viewing that prodigious heap of Waters, that with roaring Waves continually beat upon this little Iſland, and ſometimes caſting up my Eyes to that *glorious Eye of Heaven*, which (they ſay) at one view beholds half the World; I could not ſatisfie my ſelf which was the greateſt Wonder; ſo that the Contemplation of them *both* together, has fill'd my Brains with abundance of ſtrange Conceits, and made me very Dull and Melancholly.

Maſter. And what, I pray, might be the Reſult of our *wiſe Worſhips* ſpeculations?

Slave. I had a thouſand different Notions offered themſelves to my Mind, and amongſt the reſt, I was thinking; what if the *Sun* ſhould

forget

forget to Rise to morrow Morning, whether your Man, (our *Over-seer*) would make him get up, as he does us, by *blowing his Horn*? Or else how we should do to work in the Dark? Or if the *Sea* should swell a little higher, and wash the tops of your *Sugar-Canes*, I might not then lawfully swim Home to my own Country, without being beaten to a Jelly for a *Run-away*?

Master. Out you *Rogue*! Are these your Contemplations? nothing but studying Mischief to your Master? Your *Bones* shall presently pay for the busie Idleness of your Brains, and the *Sauciness* of your Tongue.

Slave. O *boon Master*! I beseech you be not angry, I meant no harm in the World: This is a Day on which you do not *Work*, & therefore I hope you will not *Fight*, which I conceive is ten times worse; for I had rather *work* all the *Sunday*, then be *beaten* once: If you will be pleased to lay by your huge Cudgel, and

vouchsafe to answer me a few harmless Questions, I doubt not but I shall divert you as much to your satisfaction, as if I had danc'd two Hours.

Mast. Though you are an *Impudent*, yet since you seem to be an *ingenious Raskal*, I am content (for once) to hear your Prate: What is your wise Question?

Sl. I desire first you would lay that frightful Cudgel a little further off, and then begging Pardon for the Presumption, since this is the Day you observe to *serve God* in, I would crave leave to be a little instructed touching that Service, and wherein it consists.

Mast. Why? It consists in being *Christians*, as we are---- But what should I talk to such a dark ignorant *Heathen*, scarce capable of *common Sense*, much less able to understand things of such an high and mysterious Nature.

Sl. I confess we are poor silly dark ignorant Creatures, and for ought

find, so are many of the *Buccha-*
raro's * too, as well as we; but that
you may not grudge your Time or Pains, I will assure you, that I will attend very seriously to what you say, and possibly may prove somewhat more docible than some of our Complexion; For I was the Son of a *Phirisheer*, that is, a kind of *Priest* in our Country and Way; he was also a *Sophy*, and had studied the Nature of things, and was well skill'd in *Physick* and natural *Magick*, I have heard him often discourse of a *great* and *mighty Beeing*, (greater far, and *brighter* too than either Moon or Sun) which framed both *Land* and *Sea*, and all the glittering Glories of the *Skie*; and he was wont to say, *Men were the Children of the* great King, *who if they were good, would take them up* (but I think it was after they were dead here) *into* spangled Regions, *where they should do no Work, nor endure any*

* So the *Negro's* in their Language call the *Whites*.

Pain, nor Fight *one with another, but remain in Joy and Peace, and Happineſs:* 'Tis ſo long ago, that I was taken from him and ſold hither, that I have forgot much of his *Talk*, and yet I remember ſome of his *Skill*, whereby I have Cured ſeveral of my Countrymen ſince I came hither, of Diſeaſes, that your Doctors could not help, either ſo ſurely or ſo ſuddainly.

Maſt. I have heard ſomething of your ſucceſs that way, and ſince thou art the Son of an *Heathen-Philoſopher*, and pretendeſt to more *Wit* than the reſt of thy *Fellow-Brutes*, what is it thou wouldſt be at?

Sl. Sir! I deſire to be informed, what *a Chriſtian* is, or ought to be.

Maſt. Though I think it will be to as little purpoſe, as to go about to *waſh thy Skin* white, to inform ſuch dark *ſtupid Heathens* as you are; nevertheleſs I ſhall endeavour to gratifie your Curioſity.

1*ſt*; He that is a *Chriſtian*, ought to believe that God made the *World*, and all things therein.

Sl.

Sl. O then, Master! I am *a Christian*, for I believe that as well as you.

Mast. Hold your Tongue, there is many other things to make a *Christian* besides that; for he must also know and believe, that Man being thus made, did by transgressing the *Law* of his Maker, *fall* from that good and perfect State, wherein he was made, into a sinful estate, and thereby was liable to the *Wrath of God*, and so to be *Damn'd* forever, or suffer everlasting Punishment. But God out of the unspeakable Riches of his *Grace* and *Goodness* to his Creatures, thus become miserable, determined in his own secret Counsel, and in fulness of time did actually send down his most beloved and eternal Son, *Jesus Christ*, to take upon him Mans Nature, who after a most unspotted exemplary Life, and laborious Preaching the *good Tidings* of *Remission of Sins* to all that should believe in him, and enduring many

Perfecutions

Perſecutions and Affronts here on Earth, was at laſt *put to Death* without the Gates of *Jeruſalem*, by the cruel Hands of the *Jews*, and being buried, *roſe again to Life* the third day, and aſcended into Heaven; by which Death of his, he ſatisfied the Wrath of God for the Sins of the whole World, as the Scripture witneſſeth.

Sl. If Jeſus Chriſt dyed for the Sins of the whole World, or ſatisfied God's wrath for the Sins of *All Mankind*, then we that you call *Heathens* may juſtly challenge equal priviledge with your ſelves.

Maſt. O no, you do not *believe* in his Name, nor obſerve his Commands and Precepts.

Sl. As how I pray?

Maſt. You are not *Baptized* in the Name of the *Holy Trinity*, nor do believe the *Merits of Chriſt's ſatisfaction*, or that he hath taken away your Sins.

Sl. This is a brave Religion, that by the Death and Suffering of one, all men

that in after Generations believe
, shall have their Sins pardon'd,
be blest with eternal Happiness.
last. Still, *Sambo!* you are *too*
k, there is more required then a
Faith, or verbal Belief that such
ing was done, *Christ* is our *Pro-*
to teach us, and our *King* to rule
as well as our *Saviour* to redeem
They must yield Obedience, and
Christian's Duty, that shall have
nterest or Benefit by his Death.
l. I pay then tell me the duty of
hristian.
Mast. The Gospel of Christ, or
Doctrine which he taught, and
professes, instructs and requires us;
To *fear the Lord* that created
things. 2*dly*; To *be Merciful,*
do unto all men, as we would be
e unto. 3*dly*; To be *Sober* and
mperate in Meats, Drinks and Ex-
ises, mortifying the *Lusts of the*
sh, and avoiding all kind of Super-
ity, that so we may not waste or
use the good Creatures of God.

4*thly*;

4*thly*; To avoid *evil Communicati*
becauſe it corrupts good Manne
and vain Words, but eſpecially wi
ed Ones. 5*thly*; To obſerve the *Ru*
of Purity, and abſtain from all *appe*
ance of *Evil*, both in Words a
Works. 6*thly*; To free our ſel
from *Envy*, *Strife*, *Malice*, *Back-bit*
and *Slander*; not to accuſe men behi
their Backs of what they will n
ſpeak to their Faces, or cannot pro
7*thly*; Not to judge of things we
derſtand not, leſt we be judged; nor co
demn thoſe things of which we ha
no certain Knowledge or Experien
8*thly*; To be ſenſible that the Lo
by his *all-ſeeing-Eye* and *divine Pr*
ciple, beholds all our Wayes, and th
to him there is nothing hidde
9*thly*; To believe and know for
certain truth, that the Lord will R
taliate and Reward every one accor
ing to his Works. 10. To live a
cording to the Goſpel and divi
Principle, by denying *all Ungodlin*
and *worldly Luſts*, and *Uncleanneſs*,

Whoredo

oredom, *Adultery*, *filthy Speaking*;
, even all *unchaſte Deſires*, for ſo
Lord teacheth us, *That he that*
eth on a Woman, and luſteth after
, *commits Adultery*. 11. To regu-
e our Paſſions and Affections, and
abandon all *Wrath*, *Anger*, *Malice*,
vy, vain or immoderate hopes, as
o diſpair, and all perturbations of
ind; to ſhun and avoid *Covetouſ-*
ſs, (that Root of Evil) *Pride*,
mbition, and all *Uncharitableneſs*;
nd on the contrary, to *walk Humbly*,
nd *Meekly* towards God, and towards
an, and to practiſe *Patience*, *mutual*
orbearance, *Moderation*, *Kindneſs*,
nd *Commiſeration* in all our wayes.
2. That we be not too confident,
or conceited of our ſelves, or our
own knowledge, but to have regard
o the Lord in all our Thoughts,
Imaginations and Concluſions, and in
very thing to have an Eye to his Pro-
vidence. 13. To return God the
Praiſe and Glory of all the good
things we enjoy, as *Health*, *Strength*,
Food,

Food, Rayment, Knowledge, Und
ſtanding, and the like, acknowled
ing them all to be the free Gifts of
Bounty; and when we are in a
want, trouble, diſtreſs or danger
relie upon the ſame God for help, ſu
cour and relief, and with earnes
hearty and faithful *Prayers,* to in
plore the ſame of him only. 14. To b
merciful to all the inferior Creature
and to uſe them gently, and wit
Moderation, avoiding all kind of *Op*
preſſions, Violence, hard Heartedneſs o
Cruelty, either to Men or Beaſts.

Theſe, *Sambo*, are ſome of the
Principles or Rules of the *Chri*
ſtian Religion, the Doctrine which i
teacheth, and the Practices it re-
quires.

Negro. *Maſter Chriſtian!* I give
you a thouſand hearty Thanks for this
account of your *Religion* & *Philoſophy,*
which no doubt is the beſt and no-
bleſt of all others: Therefore if theſe
be your Chriſtian Principles, I am al-
ready *a Diſciple*; but I beſeech you

be

be in good earneſt, and tell me the truth.

Maſt. I do aſſure thee, they are the Principles of our Lord, Chriſt, the Son of the living God, that he preached to the World when he was on the Earth, and which his Apoſtles recommended, and left them on Record in the *Bible*; and which he ſtill continues to Preach by his Spirit in the Hearts of all that are his.

Negr. Since theſe things are ſo, I cannot but at once be *ſurprized*, and as it were *amazed*, with two different Objects of Wonder.

Maſt. What are they, prethee?

Negr. Firſt, I admire the *Excellency of your Doctrine*, and the *wonderful Myſtery* contained therein; it undoubtedly ſurpaſſeth all other Religions in the World, as much as the Sun's Light doth that of a *Glow-Worm*: It ſeems to me to be an *open Gate* into *Paradiſe*, and a *Leaf* of the *Tree of Life*; ſo agreeable to the Nature and Glory of the *great God*,

ſo

so suitable to the condition of *weak Man*; no wise Person can make any scruple of the things you have delivered, they command assent; for they proced from a *true Root*.

But then I cannot but also much wonder and admire that you *Christians* live and walk so wide from, and *contrary* unto all those undeniable Truths, and holy Rules, so that what you preach with your *Tongues*, you pull down with your *Hands*, and your daily Conversation gives the Lye to your Profession.

Mast. You now grow *Sawcy* thus to upbraid us; we have indeed *our Failings*, but I hope we do not walk so *Retrograde* as you talk of: What Instances can you produce to maintain so general a Charge?

Negr. I intended not to *upbraid* you, but to satisfie my self, for perhaps you may have *some Reason* that I do not know of, why you *act contrary* to what you teach; nor do I say that all, and *every Christian* does so,

there

ere may be Hundreds and Thou-
nds that *I* am not acquainted with,
d there are some that I know, of
hom I cannot say, but that in a
ry great measure they live accor-
ng to that righteous Doctrine; but
r the generality or major part, I
ust say, That in all, and every of
e aforesaid Points by you mention-
l, the whole Tenour of their Ways,
d the continual Practice of their
ives, is directly contrary to the
me: And since you command me
instance Particulars, I shall endea-
our it in some of the chief.

1. You say, that Christian Reli-
on teacheth *to Fear the Lord*, that
eated Heaven and Earth: The
uth of this we make no doubt of;
t how can we believe, that *very many*
ho go under the Name of *Christians*
obey this Voice of Wisdom, since
ey so lightly and vainly use the
ame of God in their Trifling, and
icked Talk, and boldly Swear by it
nd that for the most part *falsly* too)

in their ordinary Converſation, contrary to his expreſs Commands; nay, not a few, will commonly challenge the great God to *Damn* or *Confound* them, with divers other Blaſphemies: And do you call this *Fearing the Lord*?

2. To *be Merciful*, and *do as you would be done by*, you in the next place aſſign, as a grand and important point of *Chriſtianity*; but where ſhall we find it? We cannot perceive any thing of *Mercy* to dwell in your Hearts; for you commit *Oppreſſion* with Violence; and that which you call *Trade* or *Traffick* (as 'tis manag'd amongſt you) is little better than an Art of *Circumventing* one another; and you practiſe all ſorts of *Cruelty*, not only on the inferior Creatures, but alſo on thoſe of your *own Kind*: elſe what makes us your *Slaves*, and to be thus Lorded and Tyrannized over by you? In a word, not only *We*, but the whole Creation groans under your heavy Burthens; & yet you tell us of your *Mercy* and *good Nature*,

and

and boaſt of your Chriſtian *Charity*.

3. You acknowledge, this divine Religion requires of you to be *Sober* in Meats and Drinks, *&c.* and not to indulge Nature with things Superfluous: But does it not appear by your Converſation, that you never regard its Counſel, ſince your Wayes are directly oppoſite? Do not we ſee it a common Practice amongſt the *Chriſtians*, to drink to *Drunkenneſs*, and eat to *Superfluity* and *Gluttony*? & even of thoſe that ſeem moſt reſerved, ſcarce any, that have wherewithall, but will *indulge themſelves* great variety of rich compounded Foods, and Cordial-Drinks, that contain too great Nouriſhment, beyond not only the *Neceſſities*, but even the *Power* of Nature, and the *digeſtive Faculty* of the Stomach, which produces many evil Effects; for beſides the waſte of the good Creatures, and a moſt *Unrateful* abuſe of the Creator's Mercies, it heats the *Blood*, makes it thick, hot and ſharp, and cauſeth all the Mem-

bers to glow with an unnatural Heat, makes both the *Body* and Mind uneasie, and disables each of them from performing its Offices as it ought, and also sets open the *Gates of Venus* to many lewd Practices: And thus in defiance to the Laws of your Religion, and to his own Personal hurt, one great *over-grown Christian* shall spend as much in *one Day*, to gratifie his Lusts or Vanity, as an *Hundred or Two* of his poor *Slaves* can get by their sore Labour and Sweat. And as for *Exercises*, there is rarely here in this Island any of the *Christians* that will labour, except pure Necessity constrain them to it, but you *lay heavy Burthens* on us, and as your most illuminated Prophet, saith, *will not touch them your selves with one Finger.* So that you make it a *Genteel* Quality and honourable, to break and violate that great Command of the Creator in the beginning, which I have heard is recorded by a most famous Prophet of the *Jews*, and whom you also receive

ive, viz. *That Man should get his read by the Sweat of his Brows*; which et amongst the more *Noble Chri-ians*, as you call your selves, is unted a *poor*, *low*, *Base* and *shameful* ing.

What *Heathen People* (as you call em) are there in the whole World, at more *pamper their Carkasses*, and dulge themselves like you, with ings that are not needful, nor con-nient? Do you not invent an hun-ed Superfluities and needless *Toys*, to atifie your own, and your Childrens llates and Sensuality? the Wind, forsooth! must not blow upon them; d as if the Earth were not good ough to bear them, nor their Legs ade to carry them, you provide *rses* and *Coaches* for them, or we or *Slaves*, must lugg them about, o are as well able to go as we. r your Garments, Houses, Furni-e, *&c.* who can exceed your *Pride*, *Vanity*? One of your Women ll wear at once as much in value

as

as would clothe an hundred poor People in modeſt Rayment, each far better than hers, to defend them from the Injuries of the Elements, which is the chief end of Cloathing: Add to this, your great *Palaces*, and ſumptuous chargeable Buildings, and all kind of rich ſuperfluous Ornaments and *Knick-Knacks* in your Houſes wherein you ſtudy to out-try and exceed each other, meerly for *State Pride* and *vain Glory*, and to be honoured of men; which extravagance is attended with another ſore Evil for that it *cannot be maintained* but chiefly by *great Oppreſſion* of Men and Beaſts; for thoſe that ſpend Talents daily, muſt lay about them for a continual Supply, ſo that rather than they will be without thoſe chargable Vanities, they care not how cruelly they uſe their Servants, and inferior Creatures; They will ſcourge their *Slaves* for a *Penny*, and kill their Beaſts with over-labour, and at the ſame time ſpend *Pounds* in ba-

depraved Wantonneſs, and feaſting of the Rich, &c.

4. You mention the avoidance of *Evil Communications*, as another duty of your Religion, which we *Heathens* do acknowledge, and therefore we have a Proverb amongſt us, when any uſe lewd Diſcourſe, to bid them, *Waſh their Mouthes with Water*; but we have obſerved, that amongſt the *Chriſtians* there is nothing more frequent than *Evil Communications*, whenſoever any Number meet together, are not your Diſcourſes *vain*, *idle* and *frothy*, and oft-times ſuch as no *modeſt Ear* can hear without tingling forth Horror and Indignation? Moſt of it tending to Debauchery, or injuring the good Name of Perſons abſent, *Jeſting*, *Lying*, *Vapouring*, or ſpeaking of Things and People they underſtand not, nor have any thing to do withal; Nay, a man cannot paſs the Way or Street, but his Ears ſhall be grated with horrid *Swearing*, and *ungodly Speeches*, ſo that 'tis evident

you walk in the greateſt oppoſition imaginable to his command.

5. You ſay, *You are required to obſerve Purity, and the natural Rules of* Cleanneſs, *and to avoid all appearance of Evil*: Which indeed is no inconſiderable point in Nature and Religion, but as far as we have been able to obſerve, you practiſe the quite contrary; for not only your Words are very unclean for the generality, but alſo in your *Foods* and *Drinks* you make no diſtinction, but rich provoking Food in exceſs, and all ſtrong intoxicating Drinks, you deſire with greedneſs, which over-heats the whole Body, and irritates the fierce wrathful beaſtial Nature, whence all *wanton*, *vain* and *unclean* Thoughts and Imaginations are generated: Alſo, you make as little diſtinction between clean and unclean *Beaſts* as we, nay, not ſo much as ſome of our Country-men; and you eat *Blood*, though I have been told there is not any one thing more frequently, expreſly and plainly forbidden

bidden in all your *Bible* than that; beſides, you make no diſtinction of the Times and Seaſons of the Year, when Beaſts are ſubjects to Surfeits, and other Uncleanneſſes; neither are your Preparations and cooking of your Food ſo clean, proper and natural, as they ought to be; and inſtead of abſtaining from all appearances of Evil, we ſee you court and improve them on all occaſions; For do not you appoint *ſet Meetings*, and make great Feaſts? to which you invite the Rich, that will invite you again, where you drink to Drunkenneſs, and eat to Gluttony, roaring all the while like *mad Bulls*, and mixing your Food with horrid Oatns, and vain Diſcourſes, the fear of the great Creator being baniſht from your Hearts, nor any pity ſhewn to us your poor Vaſſals, that endure the Heat of the day, and are ready to fall and faint under thoſe heavy Burthens laid upon us, and would rejoyce to partake of *the Crumbs* that fall from your Tables, which

which you will not afford, & yet ſpen
our Sweat, and the Labours of ou
Hands, in all kinds of Wantonnel
and Superfluity, by which many o
you contract ſuch grievous Diſeaſes
both to Body and Mind, that the
become themſelves more miſerabl
then us their poor Slaves.

6. You ſay that the next grea
point of *Chriſtian* Doctrine, is to fre
your ſelves from *Envy*, *Strife*, *Malice*
Back-biting and *Slander*; which is alſ
contradicted by your general practice
for what is more frequent amongſt
you than *Envy* and *Revenge*? And
though in your Prayers you formally
uſe thoſe Words, *Lord forgive us ou
Treſpaſſes as we forgive them that treſpaſ
againſt us*, yet at the ſame time Envy
lies lurking in your Hearts, and th
very next moment ſhall erect it ſelf
for do not many of you keep you
Neighbours and Brethren in loathſom
Priſons for ſome very little offence
or in truth for none at all, but only
to ſhew your Power, and gratifi

you

our deviliſh Fury: And as for the Gentleman called **Strife**, he rides the Fore-horſe, and is Quarter-maſter-General amongſt you; what Fighting, Swearing, Damning, Railing, *&c.* is there in every Houſe between Fathers and Children, Brothers and Siſters, Relations and Neighbours, ready to deſtroy and murder one another, and all about *Things*, not worth a wiſe mans Thoughts? What ſwarms of Lawyers, Clerks, Pettifoggers and Idle-men, does your Strife, and unjuſt Contention maintain? And how many are yearly with their Families utterly ruined thereby? *I'll not leave him worth a Groat*, cries one: *I'll make Dice of his Bones*, ſwears the other: *Let him rot in Goal*, ſays a third. This is your Chriſtian Charity, and Remiſſion of Injuries.

And for *Backbiting* and *Slandering*, even Eating and Drinking, is ſcarce more univerſally practiſed amongſt you; almoſt every man ſpeaks *Evil* or ſlighting of thoſe that are not preſent

ſent, though to their Faces he Complements and Flatters them. Calumny is the Sawce at your great Feaſts, and Reproaches & ſcandalous Stories the Entertainments of your *Clubs* and *Viſits*, ſo that ſcarce any honeſt man is free from the Laſhes of your invenom'd Tongues, or from having large Furrows plowed upon his Back, his good Name wounded, and his Reputation unjuſtly blaſted or called in queſtion, by your falſe Stories and malicious Suggeſtions, whereby many are daily ruined, there being nothing more baſe and unmanly than theſe *whiſpering Dæmons*; nor is there any Practice that more oppoſes *Chriſtianity*, and the pure ſimple Law of God in Nature, and therefore is a Sin to be condemned forever, and baniſht the Society of all good men.

7. Not to *judge* and *ſpeak of things they underſtand not*, is a very excellent Precept, yet nothing is more common among many *Chriſtians* than to judge, cenſure, and condemn Things and Perſons

Perſons, though they underſtand them no more then a blind man can diſtinguiſh Colours, or the Deaf judge of Muſick; but right or wrong without any true ſight or comprehenſion, they will paſs their Verdict, and ſhoot their Bolts, for they count their Tongues their own, and think they may ſay what they liſt, and ſo call *Evil* good, and *Good* evil, and abuſe their own Conſciences, and their Neighbours, ſo greatly are many of the *Chriſtians* depraved.

8. The eighth Point you mentioned, was, *That the Lord beholds all mens Wayes and Doings, and that unto him, and his Divine Eye there is not any thing hid*: Which without all doubt, is a moſt certain truth, which neither *Chriſtian* nor *Heathen* dare to deny; for as your own Prophet ſaith, *It is he that ſearcheth the Heart, and tryeth the Reigns.* But how can we perſwade our ſelves, that you do in truth and in earneſt believe this, ſince we daily find that you ſtand more in awe

awe of *Mens seeing*, or *knowing* your Wickedness, than of *God's beholding* and revenging of it; and therefore you love to *seem*, and be counted *Honest*, and *Just*, and *Merciful*, but scarce a Soul of you seriously endeavours to *be so*; 'tis the *Name* and the *Credit* you look after, not the *Thing*, which shews that you seek to please, and be well spoken of by Men, but regard not the righteous Judgment of God, who looks through the *Fig-Leaves*, and requires Truth and Purity in the inward parts: This Hypocrisie of yours is notorious, and every one almost taxes his Neighbour for it, and yet all generally practise it, and each huggs himself therein, as one of your own *Poets* complaineth;

If my foul Deeds of Darkness may
Be wrapt in Clouds as black as they;
If being ugly I can Paint,
And act the Devil, *yet seem a* Saint,
Cheat and Oppress, Forswear and Lye,
Yet scape the Law *and* Infamy,
I mind no further Honesty.

9. On

9. On the contrary, to *believe* and know (as you say) *That the Lord will Retaliate every man according to his Work*, is a most true and necessary Principle; but if *Christians* did so, surely they could not, nor would do as they do; For what kind of *Rewards* and *Returns* do or can you expect for all your Oppressions to us your poor Vassals? For do not you oppress us at your pleasure, *beat*, *whip*, *over-labour*, and *half-Starve* us, and many of you scruple not *to Kill us* for a small Offence, and possibly for none at all, but in your Drunkenness to satiate your fierce deviliſh Passions? Nor do our tender *Children*, and dear *Wives* escape your Violence. Now if Retaliation be one point of your Christian Doctrine, and every man shall be rewarded according to his Works, then what a *sad Reckoning* will you have to make, when God shall arise to visit for these things? And you would not certainly adventure upon those things, which you

must

must pay *so dear* for, either in this World, or that which is to come, if you were sufficiently sensible of the Compensation that must be made for the same.

10. 'Tis a noble Truth, that men should walk according to the *divine Principle*, and *forsake all Ungodliness* and *worldly Lusts*: But the generality of *Christians* take contrary measures for the Gospel of Truth, neither inwardly nor outwardly doth teach any to *compel others* by outward Force to believe, and do as they do, be it right or wrong; but advises all to do as they would be done by; and to let their *Moderation be known unto all men*; and to *bear with one another in Love*: Whereas you impose upon one another, and *tye up* other men to your own Conceptions, and without any Compassion or Charity, fall upon such as will not go your way, and do as you do, though you have nothing to object against their Lives and Conversations. And whereas yon acknowledge

dge the Doctrine of *Christianity*, where-ever it is entertained in the love thereof, will bruise the Head of he *Serpentine Nature*, that is, of lust and Uncleanness, and all Ungodness, yet we see you daily wallowng in all those *Pollutions*; so that you do not only contradict this *holy Doctrine*, which you boast so much of, but some of you do also severely persecute others for *obeying* the same and submitting to its guidance; And as for *brutish Uncleanness*, *Adulteries*, *Whoredoms*, &c. they are but your *Sports* and *Pastimes*, things that many of you *glory in*; and to be *Chaste* and *Modest*, is to be an object of your Scorn and Derision.

11. How well you regulate your *Passions* (which is another thing you say Christian Doctrine teaches you) all the World sees, and we often *feel*; the Sea when agitated with contrary Winds, it throws up *Dirt* and *Sand* from the bottom of the Deep, and spits its *froth* up towards towards Heaven,

ven, is not more disorderly or dan
gerous to come near, than you are
when the least thing happens contra
ry to your Minds, your Souls are i
a perpetual Tumult, your Lusts due
one another, Covetousness fight
with Luxury, Wantonness jostle
Ambition, and Revenge is oppose
by Cowardize; *Sence* gets above *Rea
son*, the *Man* is ridden by the *Beast*
and when in this hurry, *Conscienc*
gets leave to be heard, then presently
there is nothing but *Furies* and *Dis
pair*: Is not all this as contrary to tha
Calmness and *Stillness*, that *Peace* and
Serenity of Mind (which true Christia
nity, both *requires* and *gives*, and is de
lighted in) as Light is to Darkness?

12. 'Tis as great point, and as true
that men should not be *too resolute*,
confident or conceited of their own
Wisdom or Knowledge, but ought to
have regard to the Lord in all their
Thoughts, Imaginations and Con-
clusions, and to eye the divine Hand
of *Providence* in all things, it being

better

etter *to Fear*, than *to Boaſt*. But tell
s, O Maſter! who do violate this
ule more than the generality of
hriſtians? Do not many of your
arnd Ones boaſt of their Lights and
nowledge, and count all others
ttle better than *Brutes* in compari-
n of themſelves? And does not
very one fancy his *own Opinion* to be
ne only Truth, and condemn the Sen-
ments of others, how well grounded
ever they may be? And do not
nany endeavour to ſpread their No-
ons by *Violence*, *Fighting* and *Op-
reſſion*, and by Cruelty, to force all to
e of their Complexion in Under-
anding? Which ſelf-conceited Pro-
eedings are a true *token* and *demon-
ration*, that they love to contradict
he whole courſe of *God* and *Nature*;
or he hath made all things *to differ*,
nd by that difference the Univerſe is
uſtained; and from thoſe *various
Notes* proceed the ſweeteſt Harmo-
ny? Is it not for want of this Spirit
of Humility, that you *wrangle*, *fight*,

contend, *punish* and *imprison* eac
other, for not thinking as others do, c
because they have not all one *colour*
Hair? For alas! men's Minds an
Understandings are as different ar
various, as their Complexions or V
sages; wherefore then are you angr
with your Creator, because he hat
not made you all alike? If you wer
not blind and ignorant, and yet ver
presumptuous and Self-admirer
this could never be amongst Peop
that believe all in *one Prophet*, an
one God: I perceive therefore it
not about *true Virtue* that you mak
all this ado in the World; 'tis fo
your own Conceits, your own Inver
tions, your own *Dreams*, that yo
thus contend and disquiet you
Neighbours.

13. Your thirteenth Point of *Chri*
stianity was to return *God the Glor*
of all your Enjoyments, and reli
solely upon him in your Distresse
and this you observe no better tha
the rest; to give God the glory
you

our Health, Strength, Wealth, &c,
to use the same *soberly* and *discreetly*,
nd imploy them as he hath required,
r the benefit and advantage of our
llow Creatures, and our own Happi-
ess both here and hereafter; but you
nly *swagger* and *vapour* and *domineer*
ith them, as if your own right hand
nd *made them*, your own Wisdom
nd Power had procured them, and
ot as *given*, or rather *lent* you by the
ord, for the good ends before men-
oned; whereas you use and bestow
em only for *Pride* and *Ostentation*,
r *Vanity* or *Luxury*, to accomodate
our *Lusts*, or gratifie your *Revenge*;
his is sure very far from a true *Chri-
ian* improvement of what you enjoy.

Lastly, Whereas you say, your
hristian Doctrine enjoyns you to be
erciful to all the Inferior Creatures,
nd to *use them with Compassion*, and
void all kind of Oppression and Violence
o those of your own kind: How
ontrary most *Christians* act hereu-
o, our own *woful Experience* has too

sadly informed us, that there is littl
or no Mercy or Compassion dwells i
your Hearts; for on every small oc
casion you will not only *beat* and *o*
press us, but some of you count it n
more Sin in their drunken fits t
Murther us, than to kill their *Hors*
or their *Dog*; but let them know
we are humane *rational Souls*, and a
much the *Image of God* as themselve
and want none of the noble Faculties
therefore our *innocent Blood* will equa
ly call for *Vegeance*, and as powerfull
as if you had killed one of the pre
tended *Christians*. The Voice
God in Nature is the same; and it
not your custom of *Killing* will mak
it the more *lawful* or excusable in tha
day, when Accounts and Retaliatio
must be made, every Principle the
apprehends and comprehends its ow
Children; those that have immers'
or precipitated themselves throug
Violence, into the fierce Anger an
wrathful Principle, shall be therei
captivated even to Eternity: It is n

goo

good Words, long Prayers, and fair speeches, that will break or untye the wrathful Net, which men all their Lives have been tying; but look what Principle has carried the upper Dominion in the Heart, to that Kingdom you belong.

As for the *inferior Creatures*, they groan under your Cruelties, you *hunt* them for your *Pleasure*, and *overwork* them for your *Covetousness*, and *kill* them for your *Gluttony*, and set them to fight one with another till they dye, and count it a *Sport* and a *Pleasure* to behold them *worry* one another; whereas the same should be matter of *Grief* to you, to see the Gate of Wrath thus opened amongst the Creatures, and that you your selves have been the *original Cause* thereof, by violating the Law of your Maker.

Thus, Master *Christian*! have I briefly shewed, that in all the particulars by you mentioned, the generality of you *Christians* do act the clean contrary; what then do you

boast of, and wherein are you better than we? Only that you pretend to understand more, and *do* less, and so deserve the greater Condemnation. Will you make us believe, that those men have *any Religion*, who have *no God*? or have they indeed *a God*, who prefer their *Lusts*, or *Wealth*, or *Honour*, or any thing in the World before him, and his holy Commands? Can we think that you know what it is to *believe* that there is a God, and a Life to come, and to *renounce the Flesh*, the *World*, and the *Devil*, and give up your selves to a *Saviour*, and a *Sanctifier*, when we behold you persuing after Vanity with *out-stretched Arms*, and committing all kind of Wickedness with greediness? Can you your selves think, whilst you are awake and sober, that *Perfideousness* will avail you, and *Rebellion* save you? or that the God of Wisdom, Holiness and Justice, will accept you for a *perjured* Profession to be, and to do *that* which never came into your Hearts?

Hearts? Is *Hypocriſie* a Virtue? Or will *Lying* and *Diſſembling* bring a man to *Heaven*? Chriſtianity (by that very Deſcription you have given of it) is ſuch a blieving in Chriſt, to bring us unto God and everlaſting Glory, as maketh the *Love of God* become the very Nature of the Soul, and thankful *Obedience* its Imployment, and an *heavenly Mind*, and an *humble, pure, harmleſs* and *holy Life*, to be its *Conſtitution*, and *conſtant Trade*; and the Intereſts of fleſhly Luſts, and the Pomps and Vanities, the Riches and Honours of the World to be truly eſteemed but as *droſs* and *dung*; Now tell us in good earneſt, is *this* the Life which you *live*, or which you *hate*? Why will you *profeſs* a Religion you *abhor*? Or why will you abhor and deſpiſe a Religion which you *profeſs*? Why will you glory in the part of a *Parrot*, or an *Ape*, to ſay over a few Words, or move your Bodies into ſuch Forms and Ceremonies, whilſt you deteſt the humane and

divine

divine part, to *know*, and *love*, and *live* to God? Do you profeſs your ſelves *Chriſtians* only for *Self-Condemnation*, to be Witneſſes againſt your ſelves in Judgment, that you *wilfully lived* Unchriſtian Lives? What is there in the World that you are ſo averſe to, as to *be ſeriouſly* that which you profeſs to be? That is, to walk uprightly and ſincerely in all thoſe fourteen Particulars by you enumerated. Whom do you hate more than thoſe that are *that in Heart and Life*, which you call your ſelves in cuſtomary Words? or that are *ſerious* in the Religion which you your ſelves ſay, You hope to be ſaved by. Call us *Heathens* as long as you will, I am confident *Chriſt* hath not more bitter Enemies in the World, than ſome of you that wear his *Livery*; We *Blacks* are more gentle to you, than you *Chriſtians* are to one another; and I have been aſſured, that all the *Heathens* in the World have ſhed *leſs* Chriſtian Blood, than what *Hypocrite*

Chriſtians

Christians themselves have greedily let out, or occasioned to be destroyed: Thus you honour *dead Saints*, and abhor the *Living*, and would gladly make more *Martyrs*, whilst you keep *Days* in Commemoration of those that *others* made. Can any thing be more preposterously absurd, more foolishly wicked, than these *interferring* Contradictions? Were it not better to *be* what you call your selves, or to *call* your selves what you are? If you *approve* of these Christian Doctrines, why do not you square your Conversations accordingly? If you think them *needless Notions*, why do not you disown them? Or why do you so much cry up and magnifie them? Be either *Christians* indeed, or cease to upbraid us for being *Heathens*; for such *shuffling Hypocrisie* is more abominable to God and Man, than the most ignorant *Paganism*.

Mast. I have given you, *Sambo*, a large liberty of Prating, and you have used it very confidently: How come you

you ſo *wonderous Wiſe*? How dare you upbraid us that have the Light of the Goſpel? Or indeed why ſhould we mind any thing ſuch *Heathens* as you can ſay or talk of?

Negr. We boaſt not of *Wiſdom*; what I have ſaid, ariſes from plain *matter of Fact*, which no Perſon whom our Creator hath endued with a rational Soul, can be ignorant of, if he do not wilfully quench and extinguiſh in himſelf that Light which enlightneth every man that cometh into the World, and which one of your own Prophets calls, *The Candle of the Lord*. Nor are we altogether ſuch ignorant *dark Heathens*, as you call and ſuppoſe us; for many of the *Chriſtians* do not eſteem, nor look on us any otherwiſe, or better than *Dogs*; for tell me, I pray *boon Maſter!* what difference has our Creator made between you and us? Hath he endued you with any particular Quality or Property more then we are furniſht with? The Members of our Bodies, the

the Faculties of our Minds, our *Senses* and all the Furniture of Nature, are equal, and the same in us as in you: We are not *Beasts*, as you count, and use us, but *rational Souls*, and in us is contained the true Nature and Properties of all Elements, and created things; Nor do we contemn or slight the *Light of the Gospel*, as you call it, but we wonder at you that so much *talk* of it, and so *little practise* the good Rules of Life contained therein. Besides, since you are pleased to grant us the Liberty to plead our own Cause, we might tell you, that we have the *same Gospel* that you so much talk of, written in our Hearts, and doing by Nature the things that are written in the Law, being without the Law, are a Law unto our selves, as one of your illuminated Prophets speaks: And if we do the things that are right in the sight of God, and walk in his innocent Law in Nature, according to *our measure* and *understanding*, we have so far discharged

our

our Duty, and we doubt not but the goodneſs of our Creator will accept thereof, and pardon our *involuntary Miſpriſions*, and *Failings*; and if you have a *larger* Manifeſtation of the eternal Light and Love of God, which we have no reaſon to doubt, then the more is required of you, and therefore the greater and more ſore will your Condemnation be.

Maſt. And do you *black Heatheniſh Negroes* then dare compare your ſelves with us brave *white Chriſtians*? Does not your very *Hue*, that *ſooty Skin* of yours, ſerve for an Emblem of the darkneſs of your Minds? You eat all unclean Foods, Carrion and Vermine without ſcruple; you have no Order nor *decent* Ceremonies at your *Marriages*; you go *naked*, and have not wherewithal to cover your Shame; in a Word, you are in moſt particulars the very next Door to *Beaſts*, and therefore we have hardly ſo much care and eſteem for you, as we have for our *Horſes*, or other Cattel; Are you

you not altogether unlearned, and can neither *ſpue Latine*, nor *ſputter Greek*, nor underſtand the *Hebrew Rabbins*, and the *Talmud*; your Diſcourſes are not trim'd with Flowers of *Rhetorick*, nor can you *chop Logick*, nor make *Syllogiſms*, and run down both Truth and Senſe with *Mood* and *Figure*, and the *Magick* of a concluding *Ergo*: What Divines or Clergy-men, what cunning *Lawyers* have you to boaſt of? Though you pretend to do *Cures*, yet you never read *Galen* nor *Paracelſus*, nor have any *Apothecaries* to make a Trade of the *Materia Medica*, nor *Chymiſts* to tell you the Medicinal Vertues of *Minerals*; you have very few *Perſons of Honour* amongſt you (except your Kings) and but a few *Miſſes*, and no *Theaters* or *Play-houſes* for the Education of your Youth; your Women are not ſo nobly arrayed, nor have thoſe *charming Arts*, to invite men to love and dote upon them, as *ours* daily ſtudy; neither do you drink Wine in Bowls,

nor

nor understand the *genteel* mystery of quaffing of Healths with an *Huzza*! or to *Swear* Modishly with a *boon Courage*! All these things *We* enjoy, and make sumptuous *Feasts*, where we spend as much in a few Hours, as two or three Hundred of such Wretches as you can earn in some dayes: We have all sorts or War like Weapons, and murthering Engines to use at our pleasure: We eat and drink of the fattest Foods, and richest Liquors, and take our ease, and clothe us in costly Attire, and study *new Fashions* for our Garments, to render us more honourable and admired, and many other great Priviledges we have, which you are destitute of.

Negr. These, Sir! are *brave things* indeed to vapour with! Is it possible that *rational men*, much less such illuminated *Christians*, as you account your selves, should thus be taken with things that are so much *below* the Dignity of humane Nature, to boast of your *Evils*, and glory in your

our *Shame*? As for our *Complexion*, is the Livery of our Creator, the roperty of the Climate and Soil, herein his good Providence disposed of us to be born and bred; we ade not our selves *Black*, nor do you ake your selves *White*, wherein hen have you any thing to brag of ove us? If for this cause you deise us, you at the same time despise hat *adorable Power*, which is the Maer both of us and you: And though *hite* be an Emblem of *Innocence*, yet here are *whited Walls* filled within ith Filth and Rottenness; what is nly *outward*, will stand you in no ead, it is the *inward Candor* that our reator is well-pleased with, and not e outward; have a care therefore hat you be not found as *black within*, s we are externally.

You upbraid us with eating *unclean oods*, Carrion, Vermine, *&c.* But I ray, is it not your *Cruelty*, in not fording us what is sufficient to suport Nature otherwise, that makes

us do it? This is first to make us *Cripples*, and then beat us with our *Crutches* for being Lame. As for our poor Coverings, or going Naked, as long as Man remained in the innocent State, he wanted no Garments; and you are forced to *Rob* several sorts of Creatures to cover your *Shame*; nor do you bring into the World any greater *Ward-robe* with you, than we do; nor have you occasion to carry out any more. But how depraved and dishonourable does it look, for that *noble Creature*, [Man] not only to be glad to borrow of his inferior Creatures to hide his Shame, but also to grow *Proud* of those Ornaments, which are but the *Spoils*, or the *Labours*, and many times the *Excrements* of Beasts and Flies, or Insects, and the like lower Graduates?

As for Order in *Marriages*, we have as much as you; for though Plurality of *Wives* is contrary to your Custom, it is not to *ours*; and he is no wise man that admires or contemns

temns the various Customs of different Regions, any further than they contradict Nature: Now this Custom of *ours*, as it is be-friended with Examples amongst the antient *Patriarchs*, and the Laws of many Nations so renowned for Civility, as to esteem all others *Barbarians*, so it seems somewhat to agree with the Law of *Nature*, and to prevent Out-rages against Nature, it being not fit, not *natural* for Men to meddle with their Wives when they are *Breeding*, or great with-child: However, these things are more of *Custom*, than any thing else, and we our selves esteem that man most *happy* that contents himself with *one Wife*: But you, although your Customs and Laws forbid *Poligamy*, and *Adultery*, yet whilst you comply somewhat in the former, do make nothing, many of you, to violate the *latter*, as often as you can meet with an opportunity.

When you say, You hardly esteem of us so well as *Beasts*; we have

Reaſon to believe you, from your cruel Uſages, and not allowing us what is neceſſary for Food and Reſt, which yet is to be wondred at, ſince if we are not worthy (forſooth!) to be your *Brethren*, we are however your *Money*. So that —— this Cruelty towards us, doth ſavour more of *Envy*, than of *Chriſtianity* or *Frugality*. It is alſo true, that we have no *Lip-learned Doctors*, nor are confined to the old muſty Rules of *Ariſtole* or *Galen*, nor acquainted with the new Fancies of your modern *Fire-working Chymiſts*, or *Vertuoſi*, nor will we compare our ſelves to you in thoſe things; but we have ſo much underſtanding, as not to content our ſelves to *ſee with other mens Eyes*, and *put out our own*, as many of your learned *Rabbies* do; nor want we amongſt us thoſe that God and Nature have endued with Gifts of knowing the *Vertues of Herbs*, and that can by genuine Skill, adminiſter *good Medicines*, and perform greater Cures, than your famous

famous Doctors with their *hard Words* and *affected Methods*. Neither will the Art of *Chymistry* advantage us; for since God hath hid all sorts of *Meettals* in the deep Bowels of the Earth, and on the contrary adorned its *Surface* with so many noble and salutiferous *Herbs* and *Plants*, we conceive he intended the *latter*, not the *former*, both for the *Food* and *Physick* of man; And also we observe, that most who have hazarded their Healths and Lives, to get them out of these *Subterranean Caverns*, have done much hurt by the use of them in the World Yet in our own Country we have in divers parts the best Mettals near at hand, viz. *Gold*, which too many of the *Christians* make their *God*. Our Women, 'tis true, have no other Ornament than what is Natural, which is more than abundance of yours have, for they want the great Ornament of that Sex, *Modesty*; for though ours go *naked*, yet they are not so *impudent* as your Misses, who

make a *Trade* of Lascivioufneſs and Filthineſs.

We drink not Wine in Bowls, nor without; and it would be much better and more becoming *Chriſtianity*, if you *did not* too; for doth it not heat our Blood, irritate the central Heat, ſet the whole Body into an unnatural Flame, & precipitate the Mind into Fury and Madneſs, and excite the Senſes to Uncleanneſs and Beaſtiality? For pray, good Maſter! tell me, how many Villanies of all ſorts do ſome nominal *Chriſtians* commit againſt God, and his pure Law in Nature, by reaſon of their Exceſſes in that kind? And what grievous *Diſeaſes* do ſuch Debauches occaſion both preſent, and for the future? Nay, to the further ſhame of *Chriſtians*, have you not by lewd Examples *defiled* and *debauched* us *Ethiopeans*, and the *Indians* amongſt whom you converſe? So that inſtead of learning us Virture, and courting us to your Faith and Religion by *Sobriety* and *Godlineſs*, you

you set before us *destructive Presidents*, and make us more the Children of the Devil than we were before; which has forced many of your Religion to make strict Laws, that no *Christians* shall suffer *Indians* to *drink* strong intoxicating Liquors, or sell the same unto them; so that we must needs say in that respect, you have been *kinder to us*, than to your selves; for seeing the great Inconveniences and Hurt the drinking thereof does do us, you endeavour to prevent the same, and yet you continue and encrease the evil Practice thereof your selves, and so long as the *Christians* thus trade in Debauchery and Superfluity; there is no likelihood or hopes that they should draw any considerable Number of us, or the neighbouring *Indians* to embrace their Religion, though undoubtedly it is the most excellent Doctrine that ever was communciated to the World: But the vicious Lives of its Professors, their saying, and not *doing*, cuts off in the Bud, and wholly

ly deſtroys the growth and encreaſe of thoſe ſublim Truths, and makes the World deſpiſe both the *Chriſtians* and their Doctrine; for it is not your good Words, and long Prayers, (and indeed ſome are ſhort enough) that are pleaſing to our Creator, or edifying to us; It muſt be your *good Works* that ſhall convince any of the Truth, and beget Love and Amity in all men.

But inſtead thereof, you ſpend your time in *Riot*, *Exceſs*, *Vanity*, or *wicked Plays*, whereof evil *Dæmons* were the Inventers, whilſt we *ſigh* and *groan* under your heavy Burthens. But our Cries are ſlighted by you, and your *Ladies* too, who many of them will *Swagger*, and *Curſe*, and *Rant*, and equally oppreſs, and as much abuſe us as your ſelves, which Fierceneſs and Cruelty looks more *monſtrous* in them, though bad in both Sexes, and where-ever practiſed, muſt of a certain truth be retaliated. I have heard ſome of our Maſter *Chriſtians* talk of, and cry out againſt the Ty-

ranny

ranny of the *Turks*, and the Slavery they impoſe on what *Chriſtians* they can get into their Cluches at *Algier*; Is it not ſtrange that you ſhould *Practiſe* the very ſame thing your ſelves, that you ſo much *Condemn* in others? Nay, you do *ten times worſe* than they, both becauſe you profeſs your ſelves *Chriſtians*, which is a Religion of Love, Sweetneſs and Beneficience to all the Creation; and for that you uſe us *worſe* than the *Turks* do their Servants; and eſpecially in this, that you rather *hinder*, than *promote* our embracing the *Chriſtian Faith*, whereas amongſt the *Turks* any Chriſtian Slave may turn *Mahumetan*, and is encouraged thereunto, and thereby gains his Liberty.

Maſt. The World is come to a fine paſs, that ſuch ignorant *Slaves* and *Heathens* as you are, that do neither know nor worſhip the true God, ſhould preſume either to *inſtruct*, or *condemn* us. Do not you know, that moſt of the hard uſage you ſo much

complain

complain of; is occasioned by *your selves*, for if we should not be severe, and rule you with a *Rod of Iron*, you are so stubborn and disobedient, that there would be no governing of you; therefore we are forced to *beat you* into Obedience and good Manners, you are so *morose*, *surly* and *inhumane*; so that you are the first cause of those Miseries you endure: Have not you made several Attempts to *Rise*, and cut off the *Christians* Root and Branch, and make your selves Masters of all that we have? And do not such Offences require a strict Hand, and severe Punishments? What greater Crime can there be, than for you to betray your Masters?

Negr. True it is, the World is come to that pass, and mens Wickedness is arrived to that height, that good Advertisements, and wholsom *Counsel*, either of *Christian*, *Jew* or *Gentile*, will not be entertained, let it come from whom it will, if it tend to Vertue, be sure it shall be withstood

od with various *Pretences*. Where-
you accuſe us of *evil Carriage*, and
t the ſame hath been the Original
all our Griefs and ſore Oppreſſions,
ere is a certain Truth therein, tho'
t as you intend it, for if we and
r Fore-fathers *had not violated* the
nocent Law of Nature by Violence
d Tranſgreſſion, we had never
len under *your Yoke*, nor been car-
d away Captives out of our own
ative Country; but now we have
y the divine Juſtice been retaliated,
r ours, and our Princes Tranſgreſ-
ons; However, though we acknow-
dge this is but juſt from God, yet
nat doth not concern you, nor can
ou from thence juſtifie your Op-
reſſions, which could not be occaſi-
ned by the Miſcarriages you ſpeak
f, becauſe they had long been pra-
tiſed upon us, *before* any of us made
ny of thoſe ill Attempts you men-
ion; 'twas your Cruelties put us up-
n thoſe extravagant courſes: And
ince Oppreſſion (according to the
Doctrine

Doctrine of your most holy wise Prophet) *makes Wise Men mad*, 'twas no wonder if some of our silly Country men were thereby so far transported as to seek by unjustifiable means, to gain their Liberty, or a Melioration of their wretched condition.

Besides, if we had indeed offended you, yet you ought not to retaliate *Evil for Evil*, since on the contrary your Christian Doctrine enjoyns you to return *Good for Evil*, & to *love even your Enemies*; how dare you then in the Light of this holy and everlasting Gospel, to talk and act after this manner? Do you indeed dream that your Cruelty, and ruling us with a *martial Rod*, and *barbarous Fierceness*, will make us *Tractable* and *Friendly*, or to love our Masters, and do our Labours with willingness? Alas! we imagined you to be greater *Seers* into the Mysteries of God, and his Law in Nature, than to entertain such vain and impossible Conceits; For how contrary is this not only to your

Christian

riſtian Principles, but alſo to Rea-
n, and the common Senſe and
xperience of all mankind? *With the*
oward thou ſhalt learn Frowardneſs,
ith your own Prophet. And again,
id ever the Wrath of Man accompliſh
e Righteouſneſs of God? Or *Tyranny*
get *Love*? If thoſe who have the
overnment of *generous Horſes*, or go
out to tame *wild Beaſts*, and endea-
our by *gentle Uſage* to make them
actable, and fit for Service, rather
en by Cruelty and Beating; much
ore thoſe who have the command
Men, ſhould bring them to Order
nd Diſcipline by the mildeſt and fair-
ſt means, and all the Arts of Sweet-
eſs and Perſwaſion; not treating
em worſe than *Gardiners* do thoſe
ild Plants, which by careful looking
o, and good Uſage, loſe the *Savage-*
eſs of their Nature, and in a little
me come to bear excellent *Fruit*.

In vain therefore you go about to
xcuſe your Tyranny and Oppreſſion
owards us, by making the World

believe

believe, that you are as it were co
ſtrained, or forced to be cruel to u
Though yet the ſame be true in o
Senſe, *viz.* you are irritated ther
unto from you own innate awaken
Wrath, which does predominate
your Hearts and Souls, and th
thoſe fierce Arrows of *Mars*, a
Poyſons of *Saturn*, which you let f
at us, do by ſimily ſtir up the orig
nal Venoms, and wrathful Qualiti
in us: And this, and this only, is
that hath occaſioned ſome of t
worſer ſort of our Country-men t
Curſe you and your Poſterity, and t
endeavour to kill and deſtroy yo
which is a *crying Sin*, which we n
ther juſtifie, nor can excuſe, ſince 't
condemned by God, and his Law i
Nature; And all that have attempt
ſuch ſavage Miſchiefs, ought not
go unpuniſht, neither will they; f
the juſt Law of Retaliation will tak
hold of them; but will you therefo
puniſh the Innocent for, or with th
Guilty? becauſe ſome called *Chriſtia*

comm

commit *Murders* and *Treasons*, must all of that Profession be cut off by the *Ax*, or the *Gibbet*? If you will deal ingenuously, your own Hearts will tell you, that the occasion of these Evils committed, or endeavoured to have been committed, arise from your *Sins*, and the great *Abuses* wherewith you have from time to time afflicted us, *viz.* your Murdering us at your pleasure, and no Account, or just Compensation rendred for the same: Therefore does our innocent Blood call for Vengeance on you, and (without serious Repentance and Amendment) must be reckoned for. Consider well these things, and then tell us: Do you think, or can you in Reason, but expect, that the great Tyranny, Injustice, and cruel Usages you have practised upon us, will in due time be brought back upon you and your Land or Posterity, if you do not atone for these Evils, and give us Ease and Refreshment? And though

we

we are never so submissive, cannot the kindled Wrath raise up other Enemies to destroy you and yours in a Moment? Therefore be intreated to bethink your selves in time, for undoubtedly the Cup of Wrath is almost full.

Mist. I have considered what you alledge, touching the severe Usage, which we have, and do daily offer to your Country-men; & I must confess, I cannot well see how the same can be reconciled to the Doctrine of our holy and harmly Christian Religion: But alas! What would you have us do? If we should *leave off* these Practices, how should we *live at the Rate* we do? fill our Tables daily with variety of costly Dishes, and swill our selves and numerous Visitants with *rich Wines*, and other strong Liquors? How should we maintain our Grandure, and our Pomp, and raise great *Estates* for our selves and Children, and leave our Posterity great, and rich, and honourable in the World?

We

We consider not your Labour, Weariness, Disorders, Sickness, Hunger, Drought, want of due Rest, or convenient Food, nor any the like Hardships that you suffer: If we can but live in State and Abundance, and make vast Quantities of *Sugar*, or other Commodities yearly, which is our chief delight, and the highest good we desire; and he that does thus do, how hard soever he uses his Slaves, is counted a *brave Husband*, and a *good Christian* too, a very notable man, fit for others to make Examples by, and imitate his prudent Conduct.

Negr. But all this time you look not into the *Radix*, nor consider the lamentable Oppressions and Violences that cleave fast to this your *good Husbandry* (as you call it) that your Houses are cemented with *Blood*, and all your *Dainties* and your *Riches* accompanied with the dolorous Complaints, Sighs and Groans of your poor Vassals, which are continu-

ally sent up to Heaven against you.

Mast. No, no; we expel all such Melancholly Thoughts with a plentiful *Glass of Wine*, Jovial Company, or other sensual Diversions.

Negr. Those Arts you use to lay your *Reason* and *Consciences* to sleep, will in the end both *hasten* and *aggravate* that Vengeance which must necessarily follow all Injustice and Oppression. As for maintaining *Pride*, *Superfluity*, and other Evils of that nature, I am of your mind, that they cannot be supplied without Oppression and Violence; for all *Extreams* beget their Likenesses: But sure you *Christians* above all others, ought not to regard such *Vanities*, but relinquish and detest all Superfluity, Pride Gluttony, and other the like Intemperances, since they are so diametrically opposite to your Profession and Religion. Besides, you abuse yourselves and Posterity, by thinking to raise great *Estates*, or derive any last

in

ing Temporal Happineſs to you or them, by over-charging us with labour; For does not Reaſon and Experience let you know, that Houſes built with *mouldering Stone* and *rotten Timber*, will not long continue; and that Eſtates heap'd together by Violence, carry along with them *a Curſe* and are blaſted from the *Radix*; ſo that at moſt they ſeldom deſcend to the *third Heir*, and rarely out-live the firſt or ſecond Generation? What are become of all the Glories of the *Nimrods*, and the *Cæſars*, and the *Alexanders*? of all the mighty *Tyrants*, and ſpreading Monarchies of the *Aſſyrians*, *Medes*, *Perſians*, *Macedonians* and *Romans*? Are they not all long ſince cruſht to pieces by one another, becauſe their Foundations were laid in Violence and Spoil, Injuſtice and Oppreſſions? The *Spaniards*, who baptized the *New World* in *Blood*, murdered many *Hundred Thouſand Indians*, on pretence of propagating the Chriſtian Religion, when in truth

it was only to get *Gold* and *Empire*; Have they not met with Retaliation? Have they not decreaſed in Power *ever ſince* thoſe Cruelties, and inſtead of graſping an *univerſal Monarchy*, (which their Ambition promiſed themſelves) are now ſcarce able to defend their own antient Patrimony, or keep off an Enemy from the Frontiers of *Caſtile*? If all theſe *mighty Men of War* have *Shipwrackt* by *ſteering this Courſe*, how hope you with your petty *Pinnaces*, and tottering *Skiffs*, to avoid the like Tempeſts? If juſt Vengeance hath overturned whole Empires and Kings, that called themſelves *Invinceable*, for their Cruelties and Oppreſſions, how ſhall your *private Fortunes* be eſtabliſht, that have no other Foundation but the like Violence and Injuſtice?

On the other ſide, I pray obſerve, there are many *honeſt*, *compaſſionate*, and truly *Chriſtian*-ſpirited Men amongſt you, that do not willingly oppreſs either Man or Beaſt, and yet you

you see how they are blest, and prosper, and enjoy more true Content and Happiness in one Week, than you whose Minds are continually distracted with greedy Desires, or anxious Fears, do in all your Lives; Nor are any of your Estates so firmly established, as those whose Possessors use Mercy and Gentleness in all their Doings; for Vertue and Well-doing will as naturally attract the influences, and favour both of God and Man, and of the *Cœlestials*, as well as inferior Creatures, as a *Load-stone* does *Iron*: And whosoever endeavours sincerely to live according to the innocent Law of God in Nature, shall be filled with good things; but those that study to grow rich by Wickedness and Oppression, shall be sent *empty away*, and both their Estates and their Hopes be scattered like *leaves* before the Wind.

Nor is your Practice herein less impudent than Ungodly, all Wickedness being indeed the height of Folly,

and Piety and Vertue evermore the *beſt Policy*. For why ſhould you oppreſs us, by whoſe Labours you are ſuſtained? And our Ill is your Loſs, are we not your *Money*? And what a ſmall matter more than you allow us, might plentifully ſupply us? As ſuppoſe ſuch Maſters as have Fifty, a Hundred or two Hundred *Negroes*, if they would add to our Allowance, Fifty, or one Hundred, or two Hundred Pounds *per annum* it might maintain us in lively Strength, and ſufficient Vigour to go through with our Labour with cheerful Spirits, and brisk Diſpoſitions; then ſhould our Souls (inſtead of *Curſing*, and calling for Vengeance upon you) *Bleſs* you, and ſerve you cordially and willingly, with all our Power. For thoſe that are with amongſt us, matter not their Freedom ſo much, provided they might but be admitted ſuch neceſſary Supports, Priviledges and Accomodations, as our bountiful Creator by his Ha

Hand-maid, *Nature*, has plentifully provided for all his Creatures, and especially for the race of Men: And then would you have Peace in your own Houses and Spirits, whereas now you are always filled with Contention, Anger, Strife, Jealousie or Suspitions; nor need you ever then fear our *Rising* up against you, to cut you off, or any other Invasion; for nothing does so much disarm the Rage of the fierce Wrath, as Well-doing and Innocency; these being the surest Bulwarks both against inward and outward Enemies.

Mast. I cannot deny the Truth of what you have said, nor know I how to make any further *Objections*, therefore I think it will more become us to *amend* our Practices, than to study Arguments to *cloak* or *defend* them.

Negr. I am over-joy'd, good Master, to hear these Words from your Mouth; they sound well in our Ears, and make most pleasant Musick; nor will you, I dare promise

you, ever have cauſe to Repent of theſe merciful Reſolutions, for the only way for you to have *good Servants*, is for you firſt to be *good Maſters*; and though ſome of our Country-men are *untractable*, *ſullen*, *moroſe*, *cruel* and *revengeful* (more eſpecially by reaſon of the Oppreſſions beforementioned) ſo others of them have notwithſtanding given you ſtrong Motives to believe their Integrity and faithful Honeſty towards their Maſters, and *Chriſtians* in general, for many of us at ſeveral times, and on ſundry occaſions, have given moſt clear and demonſtrative Teſtimonies of our Faithfulneſs, in diſcovering ſeveral *horrid Plots* and *Conſpiracies*, which ſome of the worſt of us had deſigned againſt our Maſters; And how little do many of us value our dear *Lives*, to ſave our *Maſters*? And how ready are we to go, run, work, watch, and defend our Maſters, and to preſerve their Rights? So that many of our Chriſtian Maſters

ters have been heard to say, *That they would as soon, and willingly trust their Lives with some of their Negro Slaves, as with the most trusty* Christian Servants *they had.* And I doubt not, but if our Masters deal justly, and with tenderness preserve us, by allowing us such suitable Food, Drinks and Rest as are needful for the support of our Lives and Health, and suitable to the Climate, we should *all in general* become more tractable, obedient and diligent, and thereby not only perform our Labour much better, but secretly attract the sweet Influences of God and Nature on their Heads, and then twenty of us would dispatch as much Work and Business as thirty do, or can do, that have neither Food that is proper, either in Quantity or Quality, nor *due Rest*, for want of which, the whole frame of the Body, and all the Members grow heavy, dull, weak and heartless, and the Mind indispos'd and averse from, as well as unable

able for Work or Buſineſs, which can never go on well, and to ſatisfaction, where the chief motive is *Whip* and *Spur*, Fear on the one ſide, and Cruelty on the other.

Beſides, if we and our *Wives* were kept in good Heart, we ſhould be able to get not only *more ſtrong* and *healthy* Children, but *more in Number*, which would ſupply your Buſineſs far better, than for you every Year to be at that great Charge of buying ſuch Numbers of *new Negroes*, of whom many fail, and many dye upon the change of Climate; For by reaſon of the Hardſhips uſed to us, and eſpecially the Cruelties towards our Women, during their Pregnancy, they ſo often *Miſcarry*, that we upon the Iſland cannot keep our Number, but decreaſe ſo faſt, that you are forced every Year (at vaſt charge) to fetch about *ten Thouſand* (as I have heard) new Ones; whereas there is no doubt to be made, but if we were conveniently ſupplied with Food and competent

competent Rest, and some due Respect or Commiseration had to our *Wives when they are big*, then every of our Masters Families would so encrease by his *own Bread*, that there would be no more occasion for buying of new Ones, which would wonderfully enrich you; so that if either you regard the Rules of your *Holy Religion*, and will not justly be branded for *Hypocrites* or *Atheists*; If you have any respect to *Humanity*, common *Honesty*, and that universal Principle (but almost universally neglected) *to do as you would be done by*; or lastly, if you would avoid *divine Vengeance*, in Retaliation for your Oppressions, and would justly encrease your Estates by such ways, as they may be a comfort to your selves, and continue to your Posterity: If all or any of these thing, I say, have any weight with you, then speedily leave off your Severities, and let your usage of us be such as is fit for *Men* to practise towards *Men*, let us see the excellency

excellency of the Christian Religion, by the goodness of your *Lives* that profess it, by your Meekness, and Charity, and Benignity, and Compassion towards your fellow Creatures, especially those of the same Species with your selves, and who have no less rational and *immortal Souls* than the best of you: If these things you do, we and our Posterity shall *willingly serve you*, and not count it any *Slavery*, but our unspeakable Happiness; *Peace* shall be in your Dwellings, and *Safety* shall surround your Island, for Innocency is a better defence than Forts and Citadels, than Armies and Fleets, than *Walls of Brass*, flankt with *Towers of Adamant*: In a word, you shall have Satisfaction *within*, and Security *without*, and enjoy the Blessings both of *Time* and *Eternity*. But if neither the Voice of *Religion*, nor *Nature*, can be heard; If neither *Humanity* nor *Self-interest* can prevail with you, be assured, that although you are wilfully *Deaf*, our

great

great Creator will be ready to *hear* our Cries; and you must certainly one day make Retaliation to the uttermost Farthing.

Mast. Sambo! I have hearkened attentively, and well considered your Discourse, which carries with it such Evidence and Reason, that I must acknowledge I am convinced that our former Conduct towards you, has not been agreeable to our Religion, or common Equity; therefore for my own part, you shall see by *future Usage*, what *Impression* your Words have made upon me, nor shall I be wanting to acquaint *others* with what you have offered---- It grows late, therefore you were best be gone, and betake your self *to Rest*.

Negr. *Boon* Master, I return you a thousand of *Thanks* for the freedom you have given me of speaking to you: And I am overjoyed to hear, that you have thereby received

received ſome *ſatisfaction*; I ſhall now return to my fellow Servants; and as I have uſed ſome Arguments to you to be kind to them, ſo I ſhall on all occaſions preſs them with Arguments to be obedient, humble, juſt and reſpective to all their Maſters.

Maſt. Therein honeſt *Sambo*! you will do very well, and ſo good Night to you.

Negr. Good Night, my good dear Maſter!

FINIS.

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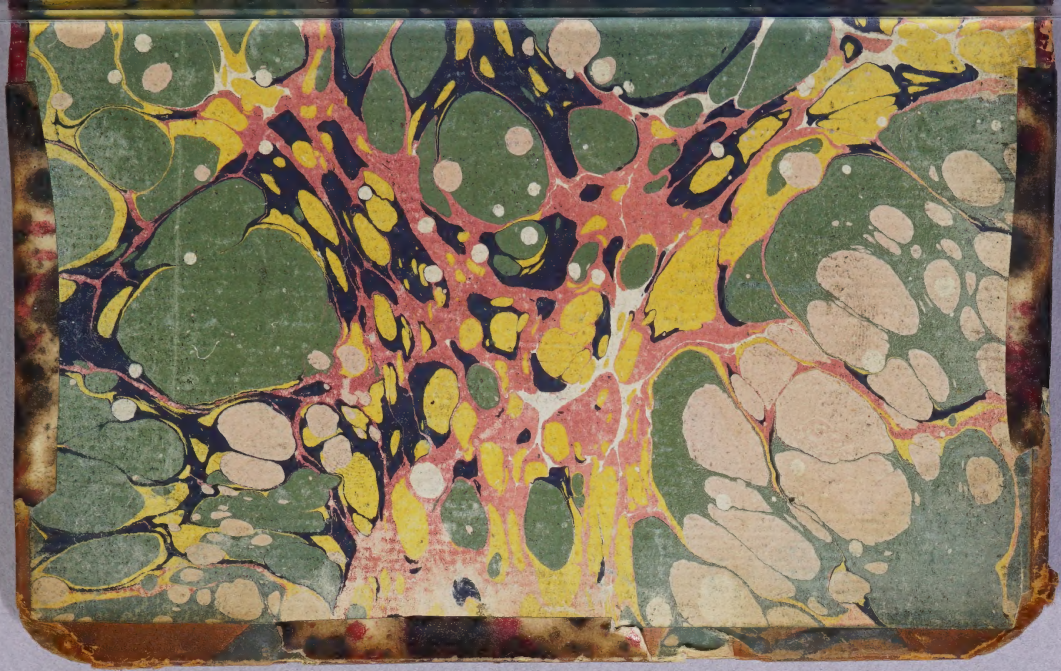

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